THE
RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

ĀRANYA KĀNDAM.

EDITED AND PUBLISHED BY

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PRINTED BY
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SECTION I.

Entering the extensive forest of Dandaka, the irrepressible and self-composed Rāma saw the collection of asylums belonging unto the ascetics, strewn with Kuça and bark, and environed by spiritual energy; incapable of being beheld; like the solar disc in the heavens,—the refuge of all creatures—with their ornamented yards; filled with a great many deer, and abounding in multitudes of birds; in which Apsarās always danced and which they held in respect; (asylums) beauteous with spacious rooms for fire-sacrifice, with sacrificial necessaries, deer-skins, Kuça, faggots, water-pitchers, fruits and roots; surrounded by mighty and sacred forest-trees; crowned with lucious fruits; honored with Vali* and Homa†; holy; resounding with the sounds of Vedic recitations; scattered with divers blossoms; and containing tanks filled with lotuses; with ancient ascetics living on fruits and roots, having their senses under control, wearing bark and black deer-skins, and possessing the splendour of the sun or fire; and adorned by great and holy sages living upon regulated fare. Beholding that

* Offerings to the spirits of air.—T.

† Burnt offerings, or oblations of clarified butter into the sacred fire, as an offering to the gods, accompanied with prayers or invocations.—T.

collection of asylums belonging unto the ascetics, resembling the regions of Brahmā, resonant with the voices of Vedic recitations; and grateful; with highly pious Brāhmanas versed in the Vedas,—the exceedingly energetic and graceful Rāghava entered the same, having first unstrung his mighty bow. Thereupon, seeing the righteous Rāma resembling the moon risen, as well as Lakshmana and the illustrious Vaidehi, those Maharshis endeued with spiritual intuition, came forward (to meet the incomers); and, having uttered benedictions, those persons of rigid vows, received them. And those dwellers of the wood, struck with wonder, beheld Rāma's tender grace and lovliness and elegance of dress. And struck with astonishment, those inhabitants of the woods of pre-eminent piety saw Vaidehi, Lakshmana and Rāma, with winkless eyes. And those persons of exalted virtue, engaged in the welfare of all creatures, made Rāghava, their guest, sit down in their thatched cottage. Then, having received Rāma respectfully according to scriptural prescription, those virtuous ones of eminent piety, resembling fire, procured water (for Rāma). And, experiencing great delight, those high-souled ones, uttering benedictions, procured wild fruits, flowers and roots; and, having assigned an asylum (unto Rāma), those persons cognizant of righteousness, said with joined hands, "Possessed of high fame, thou, the protector of righteousness, art the refuge of these people. Thou shoudst be honored and worshipped, being their king, holding the rod, and their superior. O Rāghava, it is because he that governs his subjects, is a fourth part of Indra himself, that the king, being bowed down unto by all, enjoys the choicest things. And we, being in thy dominions, ought to be protected by thee. Whether living in the city or in the woods, thou, lord of men, art our sovereign. We have renounced chastising others; and, O monarch, we have conquered our anger, and subdued our passions. Therefore, even as a child in its mother's womb (should be protected

by her), should we be protected by thee." Having said this, they entertained Râghava, along with Lakshmana, with fruits and roots and flowers and diverse other edibles procurable in the woods. In the same way, other ascetics of accomplished purposes, living lives of integrity, duly pleased that lord, Râma, resembling Vaiçyânara.

SECTION II.

HAVING received the homage of the ascetics, Râma about sun-rise, having greeted them all, entered into the forest. And Râma, followed by Lakshmana, saw the heart of the forest abounding in various kinds of beasts,—ranged by bears and tigers, with its trees and shrubs torn and trampled, its pools turbid, and its birds crying. And, having in company with Sitâ arrived at that forest abounding in terrible beasts, Kâkutstha saw a man-eater, resembling a mountain-summit, emitting tremendous roars, with hollow eyes, a huge face, frightful, having a deformed belly, disgusting, dreadful, Cyclopean, mis-shapen, of a horrible sight, clad in a tiger-skin, besmeared with fat, covered with blood, capable of frightening all creatures, with his mouth widely extended, like unto the Destroyer himself, and uttering loud shouts,—who stood piercing with his iron dart three lions, four tigers, two leopards, four Prishatas, and the huge tusked head of an elephant dripping fat. Having seen Râma and Lakshmana, as well as Sitâ the daughter of Mithilâ, he growing angry, rushed (against them), like the Destroyer himself rushing against creatures at the universal dissolution. Uttering a dreadful yell, and, as if making the earth tremble, he took Vaidehi on his waist, and, going a little distance, said, "O ye wearing bark and matted locks, O ye of feeble strength, that accompanied by your (common) wife, have entered the forest of

Dandaka, bearing bows and arrows and scimitars, why, being ascetics, do ye wish to associate with a (single) woman? Ye wicked wretches, ye impious wights, who are ye that bring disgrace upon ascetics? I am a Râkshasa, Virâdha by name. This forest is my fastness. Accoutred in arms, I range (here), feeding on the flesh of ascetics. This transcendentally beauteous one shall be my wife. And in battle I shall drink your blood, wretches that ye are." Hearing the wicked and vaunting speech of the impious Virâdha, as he said this, Janaka's daughter, Sitâ, began to tremble from fear, like a plantain tree shaken by the wind. Seeing the graceful Sitâ on the waist of Virâdha, Râghava with a blank countenance said unto Lakshmana, "O amiable one, behold the daughter of king Janakâ, my wife of pure ways, an illustrious princess brought up in luxury—on Virâdha's waist. O Lakshmana, what had been wished for by Kaikeyi with reference to us, (hath taken place), and the dear boon (that she had asked) hath born fruit. That far-sighted lady—my second mother—who had not been satisfied with having secured the kingdom in the interests of her son, and by whom I that was dear unto her above all other creatures, had been banished to the woods, hath to-day her wishes crowned with success. O Sumitrâ's son, nothing can impart unto me greater anguish than the touching of Vaidehi by another—which surpasses my father's demise and my having been deprived of the kingdom." As Kâkutstha with his eyes flooded with tears was speaking thus, Lakshmana flying into a rage, spoke like unto a confined elephant: "Why dost thou, O Kâkutstha, being the lord of all creatures and resembling Vâsava himself,—and also backed by myself, thy servant,—grieve like one forlorn? The earth shall drink the gore of this Râkshasa, Virâdha, when deprived of life, after he hath been slain with a shaft by my angry self. That ire of mine which I had conceived against Bharata hankering after the kingdom, will I discharge on Virâdha; even as the weilder of

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me not with life." Then stringing his bow, Rāma, speedily aiming at the Rākshasa,pierced him with sharpened shafts; and (then) from his bow-string let go seven shafts, having their feathered parts plaited with gold, furnished with great velocity, and coursing like Suparna or the wind. Thereat, resembling flames, those arrows furnished with peacocks' feathers, pierced Virādha's body, and fell to the earth, covered with blood. On being thus pierced, the Rākshasa set Vaidehi down, and, upraising a dart, rushed in wrath towards Rāma and Lakshmana. And sending forth a mighty roar, he took up a dart resembling the banner of Sakra; and he then appeared like the Destroyer* with opening mouth. Then the brothers showered a blazing volley of shafts on the Rākshasa, resembling the Destroyer himself. And stationing himself at a spot, the Rākshasa, laughing terribly, yawned, and as he yawned the flest-coursing shafts fell off from his person. And by virtue of the bestowal of the boon (by Brahmā), the Rākshasa Virādha drew up his vital energies, and, lifting up a pike, darted at the descendants of Raghu. That best of those bearing arms cut off with two arrows that dart resembling the thunder-bolt and flaming in the sky. And the dart severed by the shafts of Rāma, fell to the earth, as falls a crag severed by the thunderbolt. Thereat, swiftly raising up a sword, resembling a black snake, each (of the Rāghavas) approached his antagonist, and began to assail him hastily. Thus hard beset, that terrible one, seizing them both with his arms, attempted to make away with those foremost of men, who, however, retained their calmness. Reading his purpose, Rāma spake unto Lakshmana, "Let the Rākshasa bear us by this way.

* The text has *Kalantakoyamopame—abl.*—resembling *Kala, Antaka*, or *Yama*. The commentator cites a *sloka*, which assigns three several functions to the three,—*Kala* executes his office on the occasion of the separation of life from the body; *Antaka* compasses the end; and *Yama* finally sits in judgment upon the departed soul. But this strikes me as misplaced erudition. I, however, give the commonsense rendering.—T.

Not use of letting him. O Sumitrā's son, let the Rākshasa bear us wherever he likes. Even this, by which the ranger of the night is proceeding, is our way." And lifting up (Rāma and Lakshmana) by his might and prowess, as if they were striplings, that haughty ranger of the night laid them on his shoulders. And having deposited the Rāghavas on his shoulders, Virādha—ranger* of night—sending up dreadful shouts, directed his course towards the forest. And he at length entered the forest resembling a mighty mass of clouds, furnished with various kinds of trees, picturesque with diverse species of birds, and abounding in jackals, serpents and beasts.

SECTION IV.

SEEING those foremost of Raghus, the Kākutsthas, carried away, Sitā cried in a loud voice,raising up her arms,† "Rāma, the son of Daçaratha, the strong, the truthful and the pure, is, along with Lakshmana, being carried away by you, Rākshasa of a terrible appearance. Me bears will devour and tigers and panthers. Renouncing the Kākutsthas, do thou carry me away. I bow unto thee, O best of Rākshasas." Hearing these words of Vaidehi, Rāma and Lakshmana bestirred themselves for compassing the death of that wicked one. And Sumitrā's son broke his left arm; while Rāma at once broke the Rākshasa's right one. On his arms being broken, the Rākshasa resembling a mass of clouds,growing weak, sank down on the ground in a swoon, like a hill riven by the thunderbolt. Thereupon, they assailed the Rākshasa with their fists,

* Another reading is :—*That ranger of the night laid on his shoulders, those ones, who were puffed up with their exceeding prowess.—T.*

† Another reading is *Subhuyabhuyan—That one of elegant arms (raising) them up.—T.*

arms and feet; and lifting him up once and again, and pressing him, they trod on him over the ground. Although he was sore pierced by full many an arrow and cut sorryly by scimitars, and pressed down on the earth in various ways, yet the Rākshasa expired not. Seeing him utterly incapable of being killed, and resembling a hill, that inspirer of hope in times of peril, the graceful (Rāma), said, "O foremost of men, in consequence of his austerities, yon Rākshasa cannot be vanquished with weapons in conflict. Therefore, let us cast him into a pit. O Lakshmana, dig a capacious pit in this forest* for this Rakshasa resembling an elephant, terible, and of a grim presence." Having said this unto Lakshmana,—"Do thou dig a pit," the powerful Rāma remained planting his foot on Virādha's throat. Having heard Rāghava's words, the Rākshasa spake gently, "Slain am I, O chief of men, by thee possessed of strength equal to that of Sakra. Through ignorance, O foremost of men, I could not before know thee. Now I know thee that art Rāma, the worthy Son of Kauçalyā, my child; as well as the highly virtuous Vaidehi and the renowned Lakshmana. By virtue of a curse, I entered this dreadful Rākshasi form, I a Gandharba, having been cursed by Vaiçravana. Being propitiated by me, that greatly famous one said,—'When Rāma the son of Daçaratha, shall slay thee in encounter, thou, attaining thy natural condition, shalt repair to the celestial regions.' Getting wroth, he cursed me, who had been absent; and thus did king Vaiçravana address me, who had conceived love for Rambhā. Through thy grace have I been freed from this fearful curse, I shall (now) repair to heaven. Hail, O repressor of foes! Half a Yoyana hence, my child, dwells the righteous and potent Maharshi, Sarabhanga, resembling the Sun. Seek him speedily: he will bring about thy good. Casting me (into this pit) in the wood, do thou, O Rāma, peacefully go thy way. Even this is the eternal usage of the Rākshasas.

* The reading slightly varies in some texts.—T.

Those that die in the forest, attain eternal regions." Having said this unto Kākutstha, the mighty Virādha, afflicted with arrows, having his body deposited (in the pit), attained heaven. Having heard that speech of Virādha, Rāghava ordered Lakshmana, saying, "O Lakshmana, do thou in this forest dig a capacious pit for this Rākshasa resembling an elephant, dreadful, and of terrible acts." Having said unto Lakshmana, "Dig a pit,"—Rāma possessed of prowess remained fixing his foot on Virādha's throat. Then taking a hoe, Lakshmana dug a spacious pit by the side of the huge-bodied* Virādha. Then when his throat had been freed, (Lakshmana) cast into the pit Virādha having ears resembling javelins, sending loud and dreadful sounds. Having vanquished him in fight, Rāma and Lakshmana possessed of activity and steady in fight, being exceedingly delighted, raising up the dreadful Rākshasa by main force, cast him howling (into the pit). Reflecting that he was incapable of being slain (by sharpened weapons), those foremost of men, exceedingly well versed (in arms), compassed the death of that mighty Asura, Virādha, in the pit, after they had dug it. Virādha had himself sincerely wished for his death at the hands of Rāma; and that ranger of the woods had accordingly told (Rāma),—"My death cannot be effected by means of weapons." Having heard these words, Rāma decided upon casting him into a pit. And when the excessively strong Rākshasa entered the cavity, he made the forest resound with his cries. Having thrown him into the hole, Rāma and Lakshmana, their fears removed, appeared with joyful looks, and rejoiced in that forest like the sun and the moon seated in the heavens.†

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* *Mahatmanam—lit.—high-souled.* The poet may have applied the epithet in this sense in view of Virádha being really a Gandharba. I have, however, preferred the other sense, as being more in harmony with the character of Virádha as a Rákshasa; and have accordingly rendered the word, *huge-bodied.—T.*

† Another reading of this line is :—*And buried him under stones.* The North-West Provinces text has four additional lines :—*Having slain the*

SECTION V.

HAVING in the forest slain the Rākshasa Virādha possessed of tremendous strength, Rāma endeued with prowess, embracing and cheering Sitā, spoke unto his brother Lakshmana of flaming energy, saying, "This dense forest is hard to live in; nor are we acquainted with the ways of the wood. Therefore will we speedily repair to the ascetic Sarabhanga." Thereupon Rāghava set out for the hermitage of Sarabhanga. And Rāma beheld a mighty wonder near that one of celestial virtue, who had purified his soul through asceticism. He saw the lord of the celestials, possessed of a resplendent person, resembling in effulgence the sun or Vaicwānara—mounted on a superb car—(saw) him that is followed by all the celestials, stationed in the sky, not touching the earth, adorned in luminous ornaments—the god dressed in a clean apparel; worshipped by many a high-souled personage dressed in the same way. And from a distance, (Rāma) saw the car stationed in the sky yoked with green steeds—resembling the infant sun; and he saw the spotless umbrella possessing the beauty of a mass of white clouds, resembling the lunar disc,—and graced with variegated wreaths. And his (Indra's) head was being fanned by two chowris, costly and furnished with golden handles, held by two magnificent damsels; and innumerable Gandharbas and Siddhas and prime sages were hymning the celestial stationed in the welkin. And seeing Sarabhanga engaged in converse with Satakratu, Rāma said unto Lakshmana (the following words). And pointing out the car, Rāma showed the wonder unto his brother. "Behold, O Lakshmana, yonder car stationed in the sky, splendid, furnished with exceeding

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Rakshasa and taken Mithila's daughter, those ones having bows [illegible] in gold, being delighted, rejoiced in that mighty forest, like the sun and, [illegible] on [illegible] earth [illegible] seated in the sky.—T.

grace, wonderful, and seeming as if the sun had fallen from the heavens. The steeds standing in the sky are for certain those of which we had formerly heard as belonging unto Sakra of many sacrifices. And, thou foremost of men, these youths environing (the celestial) by hundreds, wearing ear-rings, and bearing swords in their hands, are broad of chest, have arms resembling bludgeons in size,and are clad in crimson vesture, like unto tigers incapable of being approached. Over the breasts of all appear chains of blazing sheen; and, O son of Sumitrā, their beauty appears that of five and twenty. And even this is the ever-enduring age of the celestials, as these foremost of men of sweet looks appear. O Lakshmana, stay here awhile with Vaidehi, so long as I do not gather who it is that is in the effulgent car." Saying unto Sumitrās son, "Stay here," Kakutstha bent his steps towards Sarabhanga's aslylum. And seeing Rāma approach, Sachi's lord, taking Sarabhanga's permission, addressed the celestials, saying, "Rāma is coming hither. Do ye set out for another place, ere he yet addresses me. He is not fit to behold me (now.) When he shall have vanquished (his foe in fight), and won success, shall I readily show myself unto him. He shall have to achieve an act incapable of being achieved by others." Then rendering homage unto that anchoret and conversing with him, the weilder of the thunderbolt—subduer of enemies—repaired to heaven in a car yoked with steeds. When the thousand-eyed one had gone away, Rāghava accompanied by his companions appeared before Sarabhanga in the *Agni-hotra* chamber. Taking his feet, Rāma, Sitā and Lakshmana sat down with the permission of the ascetic, who received them and set apart quarters for them. Then Rāghava questioned (the sage) concerning the visit of Sakra; and Sarabhanga related everything unto Rāghava. "O Rāma, this bestower of boons wishes to take me to the regions of Brahmā. I have conquered them, incapable of being attained by persons that have not schooled themselves,—by virtue of

fierce austerities. O chief of men, knowing that thou wert near, I became anxious to go to the minor celestial regions and the supreme heaven (of Brahmâ), after I had seen thee, righteous and high-souled, who art my dear guest now. O foremost of men, I have for aye attained the excellent regions of Brahmâ and Nâkaprishtha. Do thou receive them as pertaining to me." Thus addressed by the sage, Sarabhanga, that best of men, Râghava, versed in every branch of learning, said, "O mighty anchoret, I shall acquire all those regions myself. I now wish that thou mayst direct me as to my abode in this forest." Thus accosted by Râghava resembling Sakra in strength, the eminently wise Sarabhanga again said, "O Râma, here in this forest lives a pious and self-restrained ascetic of mighty energy, named Sutikshna. He will bring about thy good. O Râma, follow this Mandâkini flowing among flowers, which (here) runs in an opposite direction to her usual course; and then wilt thou reach there. This is thy course, thou best of men. Do thou now, my child, for a space look at me; while I leave off my limbs, even as a serpent renounces its slough." Then preparing a fire and with Mantras offering oblations into it, the exceedingly energetic Sarabhanga entered into the fire. The fire consumed the down, hair, old skin, bones, flesh and blood of that high-souled one. (Anon) Sarabhanga became a youth resembling fire; and rising from the flame, he appeared splendid. And proceeding past the regions of high-souled sages sacrificing with fire, as well as of the celestials, he ascended those of Brahmâ. And that one of pious acts done on earth—that best of the twice-born race—saw the grand-father, in company with his followers. And the grand-father also, beholding that Brâhmana, rejoiced greatly, and said,—"Hail!"

SECTION VI.

After Sarabhanga had ascended heaven, ascetics in bodies, assembled together, presented themselves before Kākutstha; Rāma of flaming energy. And Vaikhānasas, and Vālakhilyas, and Sanprakhālas, Marichipas, Açmwakuttas in numbers, and those ascetics, Patrāhāras, and Dantolukhalas, Unmajjakas next, and Gātracayyās, and Açayyās and Anavakāçikas, those ascetics, Salilāhāras, Vāyubhakshas after them, Akāçanilayas, Sthandilaçāyis, Urddhavāsis of controlled senses, and Ardrapattavāsas given to *Japa*, practising penances, and engaged in performing the five kinds of austerities—all furnished with the grace that comes of spiritual energy, and all firmly concentrated in Yoga—these ascetics presented themselves before Rāma in the asylum of Sarabhanga. And coming before Rāma, the foremost of those practising righteousness, those sages conversant with morality,—met in a body, said unto that pre-eminently virtuous one, "A mighty car-warrior, thou art the foremost person of the Ikshwāku race and the world; as well as their lord,—even as Maghavān is the lord of the celestials. Famous over the three worlds in high worth and prowess, in thee are found truth and virtue in profusion and obedience unto the mandate of thy sire. O lord, it behoves thee cognizant of virtue and attached unto it, to forgive us for what we as suiters say unto thee. The sin, O lord, of that monarch is mighty that taketh a sixth part of the subjects' incomes, but doth not protect them as sons. But he that, setting his heart on protecting the people, doth ever carefully protect all the inhabitants of his dominions, like his own life or like his son dearer unto him than life itself, reapeth, O Rāma, enduring renown extending over many years, and (at length) attaining the regions of Brahmā, is glorified there. The king that protects his subjects righte-

ously, is entitled to a fourth part of the great religious merit that is reaped by an ascetic subsisting on fruits and roots. O Rāma, this many Brāhmanas—this great body of men that have assumed the Vānaprastha mode of life, although having thee for their lord, are being sorely troubled by Rākshasas, as if they had none. Come and behold the bodies of innumerable ascetics of pure hearts that have in various ways been slaughtered by Rākshasas in the forest. And great is the worry that is experienced by the dwellers on the river Pampā and the Mandākini as well as those that reside in Chitrakuta. We cannot bear the terrible affliction of the ascetics in the forest at the hands of Rākshasas of dreadful deeds. Therefore, for obtaining refuge, have we come before thee who art the refuge (of all). Do thou, O Rāma, deliver us all, who are being exceedingly afflicted by the rangers of the night. O hero, we have no greater refuge on earth than thyself. Do thou, O king's son, rescue us all from Rākshasas." Hearing these words of the sages and ascetics, that righteous-souled one addressed them, saying, "It doth not behove you to speak thus. I should be commanded by the anchorets. I have entered the forest solely with a view to my own purpose. I have entered this forest in obedience to the mandate of my father, with the object (at the same time) of putting an end to these ravages of the Rākshasas on you. I have at my own will come hither for securing your interest. Then shall my stay in the woods be crowned with mighty fruit. I wish to slay in battle the enemies of the ascetics. Let the sages and ascetics behold my prowess as well as that of my brother." Having been conferred a boon by the ascetics, that hero entered upon a noble undertaking, and accompanied by the ascetics, in company with Lakshmana directed his course to (the hermitage of) Sutikshna.

SECTION VII.

AND Rāma accompanied by his brother as well as Sitā went to the asylum of Sutikshna in company with the twice-born ones. And having proceeded far, and crossed many a stream of copious waters, Rāma saw a holy peak towering high like the mighty Meru. Then those worthy scions of the Ikshwāku race—descendants of Raghu—with Sitā entered the forest ever furnished with various kinds of trees. And having entered the dense forest abounding in blossoms and fruits and trees, Rāma saw in a recess an asylum glittering with bark and garlands. There Rāma duly addressed an ascetic seated in the lotus-attitude* for warding off evil, even Sutikshna, "O thou conversant with righteousness, speak to me, O Maharshi, O thou that hast truth for thy prowess." Thereupon, eying Rāma keenly, that calm (ascetic)—the foremost of those practising righteousness, embracing him with his arms, said, "Welcome, thou foremost of the Raghus, O Rāma, thou the best of those practising righteousness. This asylum now hath been furnished with its master in consequence of thy visit. O illustrious one, O hero, expecting thee, I have not yet ascended heaven, renouncing on earth this body of mine. I had (already) heard that, coming to Chitrakuta, (thou hadst been staying there), having been deprived of the kingdom. Here came, O Kākutstha, the Sovereign of the celestials of an hundred sacrifices. Coming to me, that mighty deity, the Sovereign of the celestials, said that I had acquired all the worlds by my pious acts. Do thou, by my grace, in company with thy wife and Lakshmana, dwell delightfully in those regions won by my asceticism, containing Devarshis." Thereupon the self-possessed Rāma answered that blazing and truth-telling Brāhmana of fiery austerities, like Vāsava answering Brahmā, saying, "O

* The *yoya* system has many positions for concentrating thought.—T.

mighty ascetic, I myself will win those regions. I wish to be directed to a dwelling in this forest. Thou art possessed of ability in respect of everything, and art (at the same time) engaged in the welfare of all beings,—this hath been told unto me by the high-souled Sarabhanga of the Gautama race." Thus addressed by Rāma, that Maharshi known over all the worlds, Spoke sweet words in great joy, "O meritorious Rāma, even this is the asylum (for thee). Do thou live here pleasantly. It is inhabited by numbers of saints and is always provided with fruits and roots. This forest is haunted by herds of deer that range here without doing harm to any one, although they possess great energy; and go away, having bewitched people (by their beauty). Save what comes from these deer, there is no other evil to be encountered here." Hearing those words of the Maharshi, the placid elder brother of Lakshmana, taking up his bow with the arrow set, said "O exalted one, if by means of sharpened shafts blazing like lightning, I slay those herds of deer when they come, it shall impart pain unto thee,—and what can be more unfortunate than this? Therefore I shall not be able to dwell long in this asylum." Having said this, Rāma ceased and became engaged in his evening adorations, and, having finished them, along with Sitā and Lakshmana fixed his quarters in the asylum of Sutikshna. Then, when the evening had passed away and night fell, Sutikshna, having done homage unto those chiefs of men, offered them excellent fare, suitable to ascetics.

SECTION VIII.

Having been well entertained by Sutikshna, Rāma in company with Sumitrā's son, having passed away the night there, awoke in the morning. And arising in due time,

Rāma along with Sitā, bathed in cool waters odorous with the aroma of lotuses; and having in proper time duly worshipped Fire as well as the deities, in that forest containing abodes of ascetics, Rāma, Lakshmana and Videha's daughter, their sins purged off, seeing the sun risen, approached Sutikshna and spoke unto him these mild words, saying—' O Reverend sir, we have stayed here pleasantly, being excellently ministered unto by thee. We greet thee, and go away. The ascetics urge speed upon us. We hasten to view the collections of asylums that belong unto the holy sages inhabiting the forest of Dandaka. Now we crave thy permission along with that of these foremost of anchorites, steady in virtue, crowned with asceticism and self-controled, resembling smokeless flames. And we intend to set out ere the sun, like unto a low-sprung one that hath attained to auspicious fortune through evil ways, with rays incapable of being borne, shines too fiercely." Having said this, Rāghava along with Sitā and Sumitrā's son bowed down unto the ascetic's feet. And as they touched his feet, that best of ascetics, raising Rāma and Lakshmana up, embraced them closely and said, " O Rāma, go thy way safely, in company with Sumitrā's son and this Sitā that followeth thee like a shadow. Behold the beauteous asylums, O hero, of these pure-spirited ascetics inhabiting the forest of Dandaka. Thou wilt see blossoming woods garnishod with fruits and roots, containing goodly deer, and mild feathered tribes; tanks and pools laughing with blown lotuses, containing pleasant waters, and abounding in Kārandavas; charming mountain-springs; and romantic forests picturesque with peacocks. Go, O child; and go thou also, O Sumitrā'a son. And come again to my asylum after having seen these." Thus addressed, Kākutstha along with Lakshmana, having gone round the ascetic, prepared for departing. Then Sitā of expansive eyes handed to the brothers excellent quivers, bows and shining swords. Then fastening the graceful quivers,

and taking the sweet-sounding bows, both Rāma and Lakshmana issued from the hermitage. And permitted by the Maharshi, the Rāghavas furnished with grace, equipped with bows and scimitars, swiftly set out along with Sitā.

SECTION IX.

When the son of Raghu had set out with Sutikshna's permission, Sitā addressed him in affectionate words and convincing speech, saying,—"Although thou art great and followest the narrow way (of righteousness), yet thou art on the eve of entering into unrighteousness. But thou couldst by refraining from action, eschew this unrighteousness that springs from an evil begot of desire. This evil begot of desire is threefold. One prominent evil is falsehood, and both the others are of weightier significance,—association with others' wives, and vindictiveness without any (basis of) hostility. Falsehood, O Rāghava, hath never been thine, nor can it ever be thine (in the future). Nor yet, O foremost of men, canst thou ever even in fancy be (guilty of) going after others' wives, which marreth all religious merit. These, O Rāma, are by no means in thee. O King's son, thou ever and a day directest thy attentions unto thy own wife. And thou art righteous and truthful and doest the will of thy sire. In thee are established virtue and truth—and every thing; and by help of thy conquered senses, thou, O mighty-armed one, art capable of bearing everything. And, O thou of a gracious presence, thine is control over sense. The third evil that leads men through ignorance to bear hostility towards others without any (cause of) hostility, is now present (unto thee). Thou hast, O hero, for the protection of the saints dwelling in the forest of Dandaka, promised the slaughter of Rākshasas in battle. And it is for this reason that equip-

ped with bows and arrows, thou hast along with thy brother set out for the forest known as Dandaka. Seeing thee set out, my mind reflecting on thy truthfulness as well as thy happiness in this world and welfare in the next, is wrought up with anxiety. And, O hero, I do not relish this journey to Dandaka. Thereof I will tell thee the reason. Do thou listen to me as I tell thee. Bearing bows and arrows in thy hands, thou hast come to the wood along with thy brother; and (it may well happen) that seeing grim rangers of the forest, thou mayst discharge thy shafts. And even as the vicinity of faggots increases the energy of fire, the proximity of (the bow) enhances the strength and energy of the Kshatriya. Formerly, O long-armed one, in a sacred wood haunted by beasts and birds, there lived a truthful ascetic of a pure person. Intending to disturb his austerities, Sachi's lord, Indra, bearing a sword in his hand, came to the asylum in the guise of a warrior. And in that asylum, that excellent scimitar was deposited as a trust with that righteous person practising asceticism. Receiving that weapon, that ascetic intent upon preserving his trust, rangeth the forest, maintaining his faith. And intent upon preserving his trust, he goeth nowhere for procuring fruits and roots without that sword deposited with him as a trust. Constantly carrying the sword, by degrees, the ascetic, foregoing all thoughts about asceticism, had his mind involved in fierce sentiments. Thus in consequence of bearing that weapon, that ascetic taken up with fierce thoughts, losing his sobriety and led astray from righteousness, went to hell. This ancient story anent the carrying of arms, asserts that even as fire worketh change in a piece of wood, the presence of arms worketh alteration in the mind of him bearing them. From affection and the high honor in which I hold thee, I merely remind thee of this matter. I do not teach thee. Equipped with bows as thou art, thou shouldst renounce all thoughts of slaying without hostility the Rākshasas residing in Dandaka. Without offence none should

be slain.—It is the duty of Kshatriya heroes by means of t bows to protect persons of subdued souls, come by calamity. Where are arms? And where is the for Where is Kshatriya virtue? And where is asceticism? Tl are opposed to each other,—let us, therefore, honor morality that pertains to this place. From following a one's sense gets befouled and deformed. Again going Ayodhyā, thou wilt observe the duties of Kshatri Then my mother-in-law and father-in-law shall ex ience enduring delight, if, having renounced the kingd thou lead the life of an ascetic. Interest springs f righteousnes; and happiness also results therefr One attains everything through righteousness—in world the only substantial thing. Repressing self diverse restrictions, intelligent people attain righteousne but virtue crowned with felicity, is incapable of being attai by following pleasure. O mild one, ever cherishing thy he in purity, do thou practise piety in the wood of ascetici Everything—the three worlds—are truly known unto tl I have spoken this through feminine fickleness. Who speak of righteousness unto thee? Reflecting on and unc standing things, do thou along with thy younger brot speedily do what thou likest."

SECTION X.

HEARING Vaidehī's words spoken through high reg (for her husband), Rāma with his energy enhanced, answe Janaka's daughter, saying, "O noble lady, thou hast spol mild words fraught with worth and profit; and, O Janak daughter versed in virtue, thou hast expounded the dut of Kshatriyas. What, O exalted one, shall I say? Thou h thyself by thy words (furnished an answer to what tl

hadst said). Kshatriyas wear bows in order that the word 'distressed' may not exist (on earth). O Sitā, those ascetics of severe vows that are beset with perils in Dandaka, having personally come unto me, who am their refuge, have sought protection at my hands. Always dwelling in the forest, subsisting on fruits and roots, they on account of Rākshasas of cruel deeds, do not, O timid one, attain ease. These ascetics are devoured by terrible Rākshasas) living on human flesh. Being eaten up (by the Rākshasas), the anchorites living in the forest of Dandaka—those best of the twice-born ones—said unto us—'Be thou gracious unto us.' Hearing those words of theirs which fell from their lips, I, resolving to act in accordance with their request, said,—'Be ye propitious.' This is surpassing shame unto me that such Vipras who themselves are worthy of being sought, seek me. What shall I do? I said this in the presence of those twice-born ones. Thereat all those that had come, said, 'We have been, O Rāma, immensely harassed in the forest of Dandaka by Rākshasas wearing shapes at will. Do thou deliver us. These irrepressible Rākshasas living on human flesh vanquish us at the time of *Homa*, and on the occasions of Parvas, O sinless one. Of the saints and ascetics afflicted by the Rākshasas, who are on the search for their refuge, thou art our best refuge. We can by virtue of the energy of our asceticism easily destroy the rangers of the night; but we are loath to lose our asceticism earned in a long time. O Rāghava, our austerities are constantly disturbed, and we can hardly perform them. Therefore, although sore afflicted and devoured by the Rākshasas dwelling in the forest of Dandaka, we do not cast our curse on them. Thou along with thy brother art our protector: thou art our master in this forest.' Having heard these words, I promised my perfect protection unto the saints in the forest of Dandaka, O daughter of Janaka. Having promised, I living cannot violate my vow concerning the ascetics; verily truth is ever dear unto me.

I had rather renounce my life, or thee, O Sitā, along with Lakshmana,—but by no means my promise made, especially unto Brāhmanas. O Videha's daughter, the protection of the saints is incumbent on me even without any representation,—and what (shall I say) when I have promised the same? Thou hast spoken this unto me through affection and friendship. I have been well pleased with thee, O Sitā. One doth not instruct another that one doth not bear affection to. O beauteous damsel, (what thou hast said) is worthy of both thy love and thy race." Having said these words unto Mithilā's princess, the beloved Sitā, the high-souled Rāma, equipped with bows, along with Lakshmana, directed his steps towards the inviting woods of asceticism.

SECTION XI.

Rāma went first; in the middle, Sitā; and bearing a bow in his hand, Lakshmana went in their wake. And they went with Sitā, seeing many mountain-peaks, and forests, and delightful streams, and Chakravākas haunting river islets, and tanks with lotuses containing aquatic birds, and herds of deer, and horned buffalos maddened with juices, and boars, and elephants—foes to trees. Having proceeded a long way, when the sun was aslant, they together saw a delightful tank measuring a *yojana*, filled with red and pale lotuses, graced with herds of elephants, and abounding in aquatic cranes, swans and *Kadamvas*. And in that tank containing charming and pleasant waters, they heard sounds of song and instrumental music; but no one was seen there. Thereat, from curiosity, Rāma and Lakshmana—mighty car-warrior—asked an ascetic named Dharmabhrit, say-

ing, "Hearing* this mighty wonder, we have been worked up with intense curiosity. Do thou tell us what this is." Thus accosted by Rāghava, the ascetic then at once began to expatiate over the potency of the pool. "This tank goes by the name of Panchāpsarā, and is always filled with water. It was made, O Rāma, by the ascetic Māndakarni,by virtue of his asceticism. In yonder tank, the mighty ascetic, living on air, performed signal austerities for ten thousand years. Thereat, exceedingly agitated, all the deities with Agni at their head, assembled together, said, 'This ascetic wishes to have the position of one of us.' Thus all the deities present there were filled with anxiety. Then with the view of disturbing his austerities, the deities ordered five principal Apsarās, possessed of the splendour of live lightning. And for compassing the end of the celestials, that ascetic conversant with the morality and otherwise as well of this life as that to come, was brought by those Apsarās under the sway of Madana. And those five Apsarās (ultimately) became the wives of the ascetic; and their hidden residence was reared in the pool. And there the five Apsarās living happily, pleased the anchorite, established in youth through asceticism and *yoga*. As thy sport, we hear the sounds of their musical instruments, and the sweet voice of their song mixed with the tinklings of their instruments." (Hearing this), the illustrious Rāghava along with his brother declared the story narrated by that one of a pure heart to be wonderful. Thus conversing, Rāma saw the collection of asylums, strewn with Kuça and bark, and be-girt with energy derived from Brahma lore. Entering (the place) along with Vaidehi and Lakshmana, the highly famous Rāghava dwelt there respected by all the ascetics. Having happily dwelt in those collections of graceful asylums, honored of the Maharshis, Kākutstha by turns went to the hermitages of those ascetics with whom that one well versed in arms had

* Some texts:—*Seeing*.

dwelt before. And Rāghava happily passed his days somewhere for ten months, somewhere for one year, somewhere for four months somewhere for five or six months, somewhere for many months, somewhere for a month and a half,—somewhere for more, somewhere for three months, and somewhere for eight. And as Rāma lived in the asylums of the ascetics and amused himself through their good graces, ten years were passed away (in this way). Having gone round the asylums of all the ascetics, Rāghava cognizant of righteousness returned to the hermitage of Sutikshna. Coming to this asylum, respected by the ascetics, that subduer of enemies, Rāma, stayed there for a time. Once upon a time, as Kākutstha dwelling in that asylum was seated, he humbly observed unto that great ascetic, "I have always heard from men speaking on the subject that that foremost of ascetics, the reverend Agastya, lives in this forest. On account of the vastness of this forest, I do not know that place. Where is the hermitage of that intelligent Maharshi? For propitiating that revered one, I, accompanied by my brother and Sitā, will go to Agastya for paying our respects unto the ascetic. This great desire is burning in my heart, that I should myself minister unto that best of anchorets." Hearing these words of the righteous-souled Rāma, Sutikhna, well pleased, answered Daçaratha's son, saying, "I also am desirous of telling thee this along with Lakshmana. Repair unto Agastya in company with Sitā, O Rāghava. By luck thou hast thyself said this unto me as to thy purpose. I will, O Rāma, tell thee where that mighty ascetic, Agastya, is. My child, go four miles from the hermitage in a southerly direction; and thou wilt come to the hermitage of the brother of the auspicious Agastya situated on a land covered with trees, graced with *Pippali* woods, abounding in fruits and flowers, charming, and resonant with the notes of various birds. There are many tanks containing delightful waters, swarming with swans and Kārandavas, and beauteous with Chakravākas.

ssing a night there, do thou, O Rāma, in the morning, ting a southerly course, go by the skirts of the forest tract. ssing a *yojana*, thou shalt come upon Agastya's asylum, ated at a charming woodland graced with many a tree. ere Videha's daughter and Lakshmana shall experience light in thy company. O magnanimous one, if thou intend see the mighty ascetic, Agastya, in that charming woodld, containing a great many trees, then do thou make up y mind to set out this very day." Hearing these words of anchoret, Rāma, saluting him, along with his brother, set for Agastya's (place) with his younger brother and Sitā. d, pleasantly proceeding by the way directed by Sutikshna, ing picturesque woods, hills resembling clouds, watery panses and streams flowing by their path; Rāma filled with light said these words unto Lakshmana, "Surely we see the ylum of that high-souled one, the ascetic, Agastya's brother pious acts. These trees standing by thousands on way bending beneath the weight of fruits and wers, bear the signs that had been mentioned to me as longing to this wood. And from the wood is wafted by wind the pungent odour of ripe *pippalis*. And here and re are found heaps of fire-wood, and torn *Darva* are seen, the lustre of lapises. And the top of the column of smoke longing unto the fire lit in the asylum in this wood, pears like the peak of a dark mountain. And twice-born es, having performed their ablutions in sacred and retired thing places, are offering flowers gathered by themselves. placid one, from what I had heard from Sutikshna, this uld appear to be the asylum of Agastya's brother. The hteous Agastya it is who, wishing for the welfare of the rlds, destroying by virtue of his austerities a Daitya renbling Death, hath rendered this quarter habitable. Once a time here dwelt together two mighty Asuras, brothers, en to slaughtering Brāhmanas—the wily Vātāpi and Ilwala. earing the form of a Brāhmana, and speaking Sanskrit,

the cruel one used to invite Vipras to a *Srâddha*. And, cooking his brother wearing the shape of a sheep, he used to feed the twice-born ones according to the rites prescribed for *Srâddhas*. Then when the Vipras had fed, Ilwala said,—"O Vātāpi, come out, uttering a loud sound." Hearing his brother's words, Vātāpi, bleating like a sheep, came out, riving their bodies. In this way, thousands of Brāhmanas gathered together, were destroyed by flesh-eating ones wearing shapes at will. (And it came to pass that once upon a time) the Maharshi Agastya, having been invited to a Srāddha, fed on the mighty Asura. Thereupon uttering—'Finished' and offering water to wash hands with, Ilwala said unto his brother, 'Come out'! And, as that brother of Vātāpi, given to slaughtering Vipras was speaking thus, that foremost of ascetics, the intelligent Agastya, said with a laugh, 'Where is the power of coming out, of the Rākshasa, thy brother wearing the shape of a sheep, who hath gone to Yama's abode?' Hearing his words, from wrath the ranger of the night prepared to assail the ascetic, and he rushed against that foremost of the twice-born ones. And, being consumed by that ascetic of flaming energy with his eyes resembling fire, the Rākshasa met his end. This asylum graced with pools and groves belongs to the brother of him who hath performed this arduous feat from compassion for the Vipras'. As Rāma was thus conversing with Sumitrā's son, the sun set and evening approached. Then, duly performing his afternoon adorations along with his brother, Rāma entered the hermitage, and saluted the ascetic. Well received by the ascetic, Rāghava spent there a night, eating fruits and roots. When the night had passed away, and the solar disc arose, Rāghava greeted Agastya's brother, saying, "O reverend Sir, I salute thee. I have pleasantly passed the night. I greet thee; I shall go to behold my preceptor, thy elder brother." Thereat, on the ascetic's saying, 'Go thou,' the descendant of Raghu went away by the prescribed route. And Rāma viewed

the forest, and Nihāras, and Panaças, and Sālas, Vanjulas and Tinisas, and Chirivilwas, and Madhukas. and Vilvas, and Tindukas,—all in full flower, and graced with blossoming creepers, and trees in the wood by hundreds, roughly handled by elephants with their trunks, and graced by monkeys, and resounding with the voices of an hundred maddened warblers. Then the lotus-eyed Rāma said unto that enhancer of auspiciousness, the heroic Lakshmana, who was by him, and was following him at his back, "The leaves of these trees are glossy, and the beasts and birds are mild, even as (we had been told). The asylum of the pure-hearted Maharshi must not be far. This asylum capable of removing the fatigue of the weary, belonging to him that is known among men as Agastya by his own acts, is seen, with the (neighbouring woods) filled with smoke, and itself decorated with bark and wreaths, containing herds of mild deer, and ringing with the notes of various birds. This is the asylum of that pious one, who destroying (the Asura resembling) Death, hath, desirous of the welfare of mankind, rendered the Southern quarter habitable, and through whose potency the Rākshasas from fear barely cast their eyes in this direction, but do not approach. Ever since that one of pious ways possessed himself of this quarter, the rangers of the night have foregone their hostility, and assumed a peaceful attitude. This Southern quarter rendered safe (by Agastya),and incapable of being harassed by those ones of tortuous ways, is celebrated over the three worlds in conection with the name of the reverend ascetic. And this graceful asylum ranged by mild beasts belongs to that long-lived one of renowned achievements—Agastya—in obedience to whose command, the Vindhya mountain—foremost of its kind—which had always obstructed the way of the Sun, doth not increase. This pious one honored of men, ever engaged in the welfare of the righteous, shall do good unto us, who have come to him. I shall adore the mighty ascetic, Agastya, and, O mild one, O master, here

pass away the remainder of the term of my banishm
Here celestials with the Gandharbas, and Siddhas and
nent saints, observing restrictions in respect of food,
adore Agastya. And the ascetic is such that a liar ca
live here, nor a cunning or a crafty person, nor a wicked wi
nor one that is given to unrighteousness. And ado
righteousness, celestials, and Yakshas, and Nāgas, and bi
live here restricting their fare. And high-souled Sid
and eminent saints, renouncing their bodies, repair to
celestial regions in cars resembling the sun. And ad
by auspicious individuals, the deities here confer on them
states of Yakshas and celestials, and divers kingdoms
Sumitrā's son, entering the asylum before us, do thou
nounce unto the saints that I along with Sitā, have arr
here."

SECTION XII.

Having entered the asylum, Rāghava's you
brother, Lakshmana, coming to a disciple of Agastya, s
unto him, saying, "There was a king, named Daçar
His eldest son, the strong Rāma, hath come (to this asy
along with his wife, Sitā, for seeing the ascetic.—Na
Lakshmana, I am his younger brother, obedient and dev
to him.—Thou mayst have heard of it. Having entered
horrid forest, in consonance with the mandate of our
we desire to see the reverend one. Tell this unto h
Hearing Lakshmana's words, that ascetic, saying, "So be
entered the chamber of the sacrificial fire, for the pur
of communicating (the news unto Agastya). Entering
Agastya's beloved disciple, with joined hands communic
unto that foremost of ascetics, incapable of being repres

* Some texts:—*Effulgent.*

exactly what Lakshmana had told him,—"For seeing the reverend one, and serving him as well, those subduers of their foes, Daçaratha's sons, Rāma and Lakshmana, accompanied by Sitā, have entered this asylum. It now behoves thee to command what is to be done next." Hearing from his disciple that Rāma had come along with Lakshmana and the highly virtuous Vaidehi, Agastya said, "By luck it is that after a long time, Rāma hath come to see me. I had mentally wished for his arrival. Go thou; and let Rāma, having been respectfully received, come before me. Why hast thou not brought him thyself?" Thus addressed by the high-souled and righteous ascetic, the disciple saluting him, with joined hands, said, "So be it." Then issuing out, the disciple said unto Lakshmana, "Where is Rāma? Let him come and enter in." Threat, going to the asylum in company with the disciple (of Agastya), Lakshmana showed unto him Kākutstha and the daughter of Janaka, Sitā. Then joyfully communicating unto Rāma the words of the reverend one, the disciple (of Agastya) duly took in that one worthy of being honored. And seeing the asylum teeming with mild deer, Rāma entered in with Lakshmana and Sitā. And there Rāma beheld the place of Brahmā, and that of Agni,—that of Vishnu, and that of the great Indra, the place of Vivaswat, and that of Soma, and that of Bhaga, and that of Dhātā and Vidhātā, and that of Vāyu, and that of the high-souled Vāruna having the noose in his hand, and that of Gāyatri and that of the Vasus, and that of the monarch of the *Nágas*, and that of Garura, and that of Kārtikeya, and that of Dharma. And it came to pass that, surrounded by his disciples, the ascetic came (before Rāma). And Rāma saw that one of flaming energy at the head of the ascetics; and the hero said unto Lakshmana, enhancer of auspiciousness, "O Lakshmana, the revered saint, Agastya, is coming out. I recognize that mass of asceticism by a certain kind of majesty (that characterizes him)." Having said this touching Agastya,

of the splendour of the sun, that son of Raghu took hold of his feet. Then, having paid him homage, Rāma with joined hands stood there in company with Videha's daughter, Sitā, and Lakshmana. Thereat, embracing Rāma and honoring him with water and a seat, and asking him questions anent his welfare, the saint said, "Welcome!" Offering oblations unto the fire, and presenting Arghya unto the guests, and paying them homage, that ascetic entertained them with food in accordance with the Vānasprastha mode of life; and then first sitting down, that foremost of ascetics, the pious Agastya, addressed Rāma cognizant of righteousness, staying with joined hands, "O Kākutstha, if an ascetic acts otherwise (in respect of a guest,) he in the next world feeds on his own flesh, like a false witness. The sovereign of all the worlds, righteous, a mighty car warrior, worthy of being honored and worshipped, thou hast become our beloved guest." Having said this, Agastya, according to his desire, worshipping Rāghava with fruits, roots and flowers, said unto him, "O foremost of men, this mighty, celestial bow belonging unto Vishnu, and constructed by Vicwakarmā, and this best of arrows (named) Brahmadatta, infallible and resembling the sun, and this inexhaustible couple of quivers filled with sharpened shafts, like unto flaming fire, were granted unto me by the mighty Indra. And here is this mighty golden scabbard, and this sword decked in gold. Having, O Rāma, slain the mighty Asuras with this bow, Vishnu in days of yore in battle secured the effulgent Fortune of the celestials. O bestower of honor, do thou for securing victory, take this bow, these quivers, this arrow, and this scimitar, like the holder of the thunderbolt, taking the same." Having said this, that highly energetic one, the reverend Agastya, consigning unto Rāma all those weapons, again said.

SECTION XIII.

"O RĀMA, I am pleased with thee; good betide thee! And, O Lakshmana, I am gratified by thee. Ye are in trouble in consequence of the great fatigue that ye have undergone on the way. And Janaka's daughter, the noble Maithili, is evidently eager (for rest). Of tender years and unknown to hardship, she hath come to the forest rife with troubles, being urged by the love she bears unto her lord. Do thou, O Rāma, conduct thyself so, that Sitā may find a pleasant time of it. By following thee to the forest, it is a hard task that she is performing. O son of Raghu, this hath been the nature of the fair sex from the commencement of creation, that they gladden him that is well off, and forsake a person in adversity. And women imitate the instability of lightning, the sharpness of weapons,and the celerity of Garura and the wind*. But this wife of thine is absolutely free from all these defects; she is worthy of being extolled and the foremost of those devoted to their lord, like Arundhati among the gods. This region, O Rāma, will be adorned, since, O subduer of enemies, thou along with Vaidehi and Sumitrā's son,wilt dwell here." Thus addressed by the ascetic, Rāghava, joining his hands, humbly observed unto that saint resembling flaming fire, "Blessed and beholden am I, since the foremost of ascetics is gratified with my merits as well as with those of my brother and wife. Do thou now direct me to a country well watered, and abounding in woods, where rearing an asylum, I may dwell delightfully and pleasantly." Hearing Rāma's words, that best of ascetics, reflecting for a while, spoke these excellent words, "Two Yojanas hence, my child, is a region abounding in fruits and roots, containing

* The commentator explains :—*They imitate the lightning in changing their residence, the sharpness of weapons in severing affection, and the celerity of Garura or the wind in doing wrong.*—*T.*

countless deer, and beautiful—known by the name of Panchavati. Repairing thither, do thou, rearing an asylum, pass thy time pleasantly in company with Sumitrā's son, duly doing the mandate of thy sire. O sinless one, all this news relating to thyself, has from affection been known to me through the potency of my asceticism, as also that relating to Daçaratha. Although thou hast promised to dwell with me in this ascetic grove, yet by virtue of my asceticism I know the desire that is in thy heart. I therefore tell thee, repair to Panchavati. That is a charming woodland, and there Mithila's daughter shall dwell with delight. And that tract is worthy of all praise, and, O Rāghava, it is not distant from here.—It is in the vicinity of the Godāvari. Mithilā's daughter shall live there agreeably. And that spot abounds in fruits and roots, is frequented by various fowls, is retired, O mighty-armed one, and is sacred and beautiful. And thou of pure ways, and competent to protect the ascetics, shall, O Rama, protect them. O hero, yonder is the mighty wood of Madhukas. Directing thy course to the asylum of Nagrodha trees, go by the north of this Madhuka wood. Then arriving at a spot hard by a hill, (thou wilt) come upon the celebrated Panchavati, crowned with blossoming woods." Thus accosted by Agastya, Rāma along with Sumitrā's son, honouring the truth-speaking saint, greeted him. Then, having saluted his feet, they, taking the saint's permission, set out along with Sitā for the hermitage of Panchavati. And, taking their bows and quivers those sons of the king, of undiminished martial virtue, with intent minds bent their course to Panchavati by the way laid down by the Maharshi.

SECTION XIV.

As he was proceeding to Panchavati, Raghu's son saw a huge-bodied vulture of terrible prowess. And seeing him in the forest, the exalted Rāma and Lakshmana, as they were conversing with each other, knowing the bird to be (in reality) a Rākshasa, asked him, saying, "Who art thou?" Thereupon, in soft and sweet words, he, pleasing them, said, "My child, know me for a friend of thy father." Knowing him to be a friend of his sire, Rāghava paid him homage, and enquired for his name and lineage. Hearing Rāma's words, he mentioned his own lineage, and related the origin of all beings. "O mighty-armed one, I shall describe (unto thee) from the very beginning the (history of) those that were Prajāpatis in days of yore. Listen, O Rāghava. Of these, the first is Kardamā, then Vikrita, and then Sesha, Sancraya, the powerful Vahuputra, Sthānu, Marichi, Atri, the mighty Kratu, Pulastya, Angira, Pracheta, Pulaha, Daksha, Vivaswat, Arishtanemi, O Rāghava, and the exceedingly energetic Kaçyapa. These had the west. The Prajāpati Daksha, it hath been heard by us, O Rāma, had sixty famous and illustrious daughters. Of these Kaçyapa wed eight, with elegant waists;—Aditi, Diti, Danu, Kālikā,* Tamrā, Krodhavasā, Manu and Analā. Then, well pleased, Kaçyapa again said unto those damsels, "Do thou bring forth sons like unto myself, who shall be lords of the three worlds.' Thereat, Aditi, O Rāma, Diti, Danu, and Kālikā, O mighty-armed one, consented,—the rest were of another mind. And of Aditi were born thirty-three deities, O repressor of thy foes, *viz.*, the Adityas, the Vasus, the Rudras, and the Açwinas, O subduer of enemies. And, my child, Diti gave birth to those sons, the renowned Daityas. Formerly, this earth girt with seas was in the possession of these. And, O vanquisher of

* Some texts :—*Kalaka.*—*T.*

thy foes, Danu gave birth to a son, named, Açwagriva. And Kālikā brought forth Naraka and Kālaka. And Tāmra gave birth to these five daughters celebrated in the world,—Kraunchi, Bhāsi, Syeni, Dhritarshtri, and Suki. And Kraunchi gave birth to the Ulukas, and Bhāsi, to Bhāsas, and Syeni to hawks and vultures possessed of energy; and Dhritarashtri to swans, all kinds of Kalahansas, and Chakravākas, and that damsel, Suki, to Natā. And Vinatā was Natā's daughter. And Krodhavasā, O Rāma, brought forth ten daughters, *viz.*, Mrigi, Mrigamandā, Hari, Bhadramadā, Mātangi, Sārduli, Swetā, Surabhi crowned with every (auspicious mark), Surasā and Kadrukā. And, thou foremost of the best of men, Mrigi's sons were all the deer, and those of Mrigamandā were bears, Srimāras and Chamaras. And Bhadramadā bore one daughter, Irāvati. And Irāvati's son is the mighty elephant, who is the lord of the worlds. And Hari's sons are lions and the nimble monkeys. And Sārduli brought forth as her sons, Golāngulas, and tigers; and the offspring of Mātangi were mad elephants, O best of men. And Swetā, O Kākutstha, gave birth to the elephants of the cardinal points. And, O Rāma, Surabhi gave birth unto two daughters—the famous Rohini, and Gandharbi. Rohini produced kine, and the sons of Gandharbi are horses. And Surasā, O Rāma, gave birth to Nāgas, and Kadru, to Pannagas. And Kāçyapa's other wife Manu begot mankind—Brāhmanas, Kshatriyas, Vaiçyas, and Sudras. From the mouth, it is known, sprang Brāhmanas, from the breast, Kshatriyas, from the thighs, Vaiçyas, and from the feet, Sudras. And Analā produced all trees bearing sacred fruits. Vinatā (was) Suki's grand-daughter, and Kadru, Surasā's aunt. And Kadru gave birth to a thousand Nāgas with the holder of the Earth. And Vinatā brought forth two sons,—Garura, and Aruna. And from Aruna sprang myself and my elder brother Sampāti. O subduer of enemies, know me for Jatāyu, the son of Syeni.

If thou will, I shall become thy help during thy abode (in the woods). And, O child, I shall protect Sitâ when thou shalt go out along with Lakshmana." There Râghava paying homage unto Jatâyu, and embracing him joyfully, bent low; and that self-possessed one listened to the story of Jatâyu's friendship with his father, as related by him repeatedly. Then consigning unto that bird of exceeding strength, Mithilâ's daughter, Sitâ, Râma accompanied by Lakshmana went to Panchavati, destroying his foes and protecting the worlds.

SECTION XV.

THEN repairing to Panchavati filled with various animals and beasts of prey, Râma remarked unto his brother of flaming energy, "(Now) we have come to the place to which we had been directed by the ascetic. This, O amiable one, is Panchavati furnished with blossoming woods. Do thou cast thy eyes around this forest, and (ascertain) what spot shall suit our asylum. Do thou find out such a place in the vicinity of a tank where thyself Sitâ and I may dwell happily, which is graced with the garniture of woods and delightful with liquid lapses, and whose neighbourhood yeilds fuel, flowers, Kuça and water." Thus addressed by Râma, Lakshmana with joined hands, said unto Kâkutstha in the presence of Sitâ, "O Kâkutstha, even if I were to stay with thee for an hundred years, I shall remain thy servant. Thyself selecting some beauteous spot, do thou tell me—'Construct (an asylum).'" Well pleased with the words of Lakshmana, that highly effulgent one, after due reflection, selected a site having every recommendation. Going to that romantic spot for rearing an asylum, Râma, taking the hand of Sumitrâ's son in his, said unto him, "This place is level, graceful, and surrounded with blossoming trees. Do thou duly construct

an asylum at this spot. Hard by is seen a beautiful pool, embellished with lotuses, resembling the sun, and breathing balmy perfume. And, as told by that pure-hearted ascetic, Agastya, this is the graceful Godâvari, bordered by flowering trees;—swarming with swans and Kârandavas, delighted with Chakravâkas; thronged with herds of deer*, not far, yet not so very near. And resounding with the cries of peacocks; charming; elevated; containing full many a cave; do thou, O amiable one, behold these hills, covered with trees in full flower; and they are shining like elephants painted with diverse colors by persons with the utmost care; adorned with Sâlas, palmyras, Tamâlas, dates Panasas, Nivâras, Tinisas, and Punnâgas. And covered with mangos, and Tilakas, and Ketakas, and Champakas, and trees entwined by flowers and herbs and plants; and containing Syandanas, sandals, Nipas, Panasas, Lakuchas, Dhavas, Açwakarnas, Khadiras, Samis, Kinçukas and Pâtalas. This spot is sacred —this spot is charming—this spot abounds in beasts and birds. Here will I dwell, O Sumitrâ's son, in company with this bird†." Thus addressed by Râma, the exceedingly powerful Lakshmana, slayer of hostile heroes, in a short time raised an asylum for his brother. And the exceedingly stout Lakshmana created there for Râghava a spacious hut thatched with leaves made of clay, furnished with pillars, constructed with long bamboos, graceful,—spread with Sami boughs; tightly fastened with strong cords; covered with Kuçâ, reeds, and leaves; with its floor well leveled; and charming; beautiful to look at, and exceedingly excellent. And then going to the river Godâvari, the lovely Lakshmana, performing his bath, and securing lotuses and fruits, came back (to the asylum). Then offering flowers, and duly performing rites for the peace (of the habitation), Lakshmana showed the asylum which he had made unto Râma. Seeing the

* *Come to slake their thirst.*—Râmâyana.—T.

† Jatâyu.—T.

beautiful asylum along with Sitā, Rāghava experienced high raptures. And joyfully embracing Lakshmana with his arms, Rāma said these exceedingly calm and solemn words, "Pleased am I with thee. Thou hast done a great deed, my brother; for which I have granted thee my embrace by way of reward. While thou, his son, skilled in reading thought, grateful, and cognizant of righteousness art alive, O Lakshmana, my father is not dead." Having said this unto Lakshmana, Rāghava—the enhancer of auspiciousness—experiencing felicity, began to dwell happily in that region filled with fruits. And ministered unto by Sitā and Lakshmana, that righteous one lived there, like the immortals in heaven.

SECTION XVI.

As the high-souled Rāghava was dwelling there peacefully, after autumn had departed, the welcome winter commenced. And it came to pass that once on a time, when the night had passed away and day broke, that son of Raghu went to the romantic river Godāvari for performing his bath. And as the humble son of Sumitrā Rāma's puissant brother bearing a water pitcher in his hand was following Rāma along with Sitā at his back, the former said unto Rāma, "O sweet-speeched one, now is come that season which thou hast ever held dear; and as if decorated by which comes on the entire auspicious year. Now people have their persons rendered rough from dew; the earth is replenished with corn; water is difficult of being used; and fire becomes enjoyable. And men having worshipped the gods and the Pitris by celebrating Agrayana on the occasion of partaking new rice, have at this season, their sins purged off. The provinces overflow with food, and abound in milk and articles prepared therefrom; and kings bent on conquest, range about for surveying

them. And on the sun having veered steadily to the quarter presided over by the Destroyer*, the north appears like a female without her *tilaka*†. Naturally abounding in snow, and now having the sun at a great distance, the mountain Himavān‡ justly beareth that name. At miday the days are delightful to a degree to range in, feel highly agreeable, and have pleasant suns; while shade and water are uncomfortable. And the days now have mild suns, are covered with dew, severely cold, with the forests remaining idle§, and the lotuses destroyed by frost. And now at night people cannot lie down in unsheltered places; and the nights are inferred from the presence of Pushyā. And at night the atmosphere (being covered with vapour) looks brown; and it is bitter cold then; and the hours are long. And the good fortune of the Moon hath fallen to the Sun; and the disc of the former is reddish with vapour; and like unto a glass breathed upon, it doth not shine clearly. And the moonlight furnished by vapour doth not appear pleasant; and like Sitā pallid because of (exposure to) sunshine, is perceptible, but doth not look beauteous. And at this season the western wind naturally of gelid feel, being permeated at present with cold, blows with double coldness. And the forests enveloped in mist, and stocked with wheat and barley, look brilliant at sunrise, with Kraunchas and cranes crying (in chorus). Golden-hued paddy slightly inclined, appear graceful, with their heads like unto date-flowers filled with rice. And the sun although high advanced, yet having its rays covered with thick mist, appeareth like the moon. And feeble at the first part of the day, and of agreeable touch at mid-day,

* *i. e.*—The South.—T.

† A mark made with colored earths or unguents upon the forehead and between the eye-brows either by way of ornament or a sectarial distinction.—T.

‡ *Himavan* means *having snow.*—T.

§ 'Of antres vast and deserts *idle.*' *Othello.* Although not in common use, the word is very picturesque, and hence the adoption.—T.

the sunshine, being surcharged with mist, appeareth palish over the face of the earth. And in the woods, swards covered with green grass, and with dew-drops on it, look handsome on the morning sun brightening it up. And wild elephants waxing exceedingly thirsty, draw away their trunks, just as they touch beautifully clear and cold water. And those aquatic fowls seated by, do not dip themselves in the water, like unto cravens shunning fight. And the rows of trees, shorn of their blossoms, on being enveloped with dew at night and mist at morn, look as if they were fast asleep. And the streams appear with their waters enveloped in vapour,and the cranes, perceived through their cries, and their banks having their sands wet. And what on account of the snow-fall, what of the mildness of the sun, and what through the cold, water even when it is on a mountain top, tastes sweet. And lotuses afflicted by the cold, with the stalks only left, and with their petals dropping down and their pericarps and filaments shrivelled up, do not appear beautiful. And, O foremost of men, at this season, influenced by regard for thee, Bharata undergoing affliction of spirit, is performing mortifications in the city. And forsaking kingdom, and dignity, and the many and various enjoyments, Bharata practising asceticism and restraining himself in respect of food, in this winter lieth down on the bare earth. And he also, for certain, at this hour of the day, surrounded by his subjects, daily wendeth to the river Sarayu for performing his ablutions. Brought up in luxury, and exceedingly tender, how can he, afflicted with cold, perform his ablutions during the latter part of the night? Of eyes resembling lotus petals, grey-hued, endued with grace, with a navel depressed, and mighty, Bharata understandeth righteousness, is truth-speaking, of restrained senses (in respect of others' wives) and also of subdued senses. And he speaketh fair, and is sweet-tempered, and long-armed and the vanquisher of foes. And renouncing various pleasures, he hath devoted himself unto the noble

one. Thy high-souled brother hath secured heaven, si
he, resorting to asceticism, is imitating thee that residen
the woods. The saying that people follow their mo
and not their father, is falsified in the case of Bharata. I
can mother Kaikeyi, whose husband is Daçaratha and son
righteous Bharata, have such crooked way?" As the virtı
Lakshmana was speaking thus from affection, Rāgh
not bearing the blame cast upon his mother (Kaikeyi), s
"My brother, thou shouldst by no means, tax our sec
mother. Do thou talk of that lord of the Ikshwāku r
Bharata. Albeit my mind is firm as regards my sojour
the woods, yet is my mind unsteady, being inflamed v
affection for Bharata. I remember his dear sweet wo
taking the heart, resembling ambrosia, filling the soul v
delight. When shall I, O son of Raghu, meet with the h
souled Bharata, and the heroic Satrughna, and thysel
Having bewailed thus, Kākutstha, coming to the river Go
vari, there performed his ablutions in company with
younger brother and Sitā. Then having offered his ad
tions with water unto the gods and the Pitris, those sin
ones hymed the risen sun as well as the celestials. Hav
with Sitā as the second and Lakshmana, performed his b
Rāma looked beautiful like that lord the reverend Rudr
company with Nandi and the daughter of the king of mouta

SECTION XVII.

HAVING bathed, Rāma, Sitā and Sumitrā's son wen
their own asylum from the banks of the Godāvari. Arriv
at the asylum, Rāghava along with Lakshmana, perform
his morning devotions, entered the cottage. And hono
of the Maharshis, Rāma happily dwelt in that cottage ;

* *Thyself*, the meaning is evident *when shall we all meet together*.—*T*.

ated with Sitā that migty-armed one looked like the Moon conjunction with Chitra. And he carried on various con- rse with his brother Lakshmana. As Rāma was thus seated ith his mind engrossed in that talk, A Rākshasi came to at region at her will. And that one named Surpanakhā, ster unto the ten-necked Rākshasa, coming upon Rāma, saw m like a celestial, having a leonine chest, mighty-arms, id expansive eyes resembling lotus leaves, with the power- l gait of the elephant, wearing a head of matted locks, with resplendent countenance, bearing regal marks. And be- lding Rāma dark-blue like the lotus, and becoming like andarpa himself, and resembling Indra, the Rākshasi was addened with desire. Rāma was graced with a beauteous untenance, that Rākshas had a hedeous face; Rāma had slender waist, she had a huge abdomen; he had expansive es, she had terrible eyes; he was gifted with an elegant ad of hair, she had coppery hair; Rāma was of a ar presence, she was of an unsightly presence; āma had a sonorous voice, she had a hedeous voice; āma was youthful, the Rākshasi was an old hag; Rāma d mellifluous accents, she had harsh accents; Rāma as ever abiding by justice, she was unruly; Rāma as handsome, she was ugly. That Rākshasi being rought up with passion addressed Rāma saying "Wear g matted locks, and equipped with bows and arrows, ıy hast thou along with thy wife come to this gion haunted by Rākshasas? It behoveth thee to say ıat the object of thy visit is." Thus accosted by the ākshasi, Surpanakhā, that subduer of his foes from sincerity disposition began to relate everything:—"There was a ng named Daçaratha endeued with the prowess of a celes- il. I am his eldest son known among men by the name of ima. This is my younger brother (named) Lakshmana, er)serving me. This is my wife, known by the name of tā. Commanded by my father and mother, I in obedience

to their mandate, desirous of acquiring religious merits, hav for the purpose of securing righteousness, come to th forest for dwelling here. I also am anxious to know the Whose daughter art thou ? And what is thy name, and wh thy lineage? Possessed of a captivating form, thou appea est to me as a Râkshasi. Tell me truly why thou hast con here." Hearing these words the Râkshasi, afflicted with lu said, "Listen, O Râma. I will relate everything truly. am a Râkshasi, capable of wearing shapes at will. My nan is Surpanakhâ. Striking terror into the hearts of all, I rang this forest alone. My brother is named Râvana.* Th mayst have heard of him. And he that is given to long sle —the mighty Kumbhakarna, the righteous Bibhishana, wl never serves the Râkshasas, and the brothers Khara a Dushana renowned in conflict (are also my brothers). Râma, I have surpassed them all (in prowess). At first sig of thee, I approach thee, thou best of men, as my husban with (feelings of) love. I am endeued with power, and ran about at will by virtue of my strength. Become my husba for ever and a day. What wilt thou do with Sitâ ? D formed and unsightly, she is not worthy of thee. I am fit f thee. Do thou look upon me as a wife. This unsight grim unchaste and human one with a lean abdomen, wil devour up, along with this brother of thine. Then havi thy wish, in company with me, thou wilt range the Dandak surveying the various mountain summits and forests." Th addressed, Kâkutstha having charming eyes, well skill in speech, with a smile, began to speak thus.

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* Another reading is : *my brother is named Ravana—a Rakshasa, and lord of Rakshasas. He is the son of Viasavan. Thou mayst have hear him.—T.*

SECTION XVIII.

With a smile, Rāma jestingly addressed Surpanakhā who had been ensnared in the noose of love, in soft words, saying, "Gentle one, I am already wedded; this is my beloved wife. To females like unto thee co-wife-hood is exceedingly miserable. This young brother of mine is good-looking, and is of an excellent character; he is graceful, and is still unwived. The powerful one is named Lakshmana. He hath not yet tested the pleasures of a wife's company, and is desirous of having a spouse. And he is youthful and of an inviting presence. He will become a fit husband for thee, considering this thy beauty. O thou of expansive eyes, seek this brother of mine as thy husband, even as the solar beam seeks Meru. (By doing so), thou O supremely beautiful damsel, wilt not have to fear a co-wife." Having been thus addressed by Rāma, the Rākshasi intoxicated with lust, at once leaving Rāma, spake unto Lakshmana, saying, "I am fit to be thy wife possessed of transcendental grace, having regard to this beauty of thine. And with me thou wilt happily range these Dandakas." Thus accosted by the Rākshasi, Sumitrā's son, Lakshmana versed in speech, with a smile appropriately observed unto Surpanakhā, "Why wishest thou to be the servant of me who am a servant myself?* O lotus-hued one, I am dependant on my noble brother, O thou of expansive eyes, be thou securing the *summum bonum*, with a joyful heart, become, O superbly beautiful wench, the younger wife of the noble one of great good fortune. Renouncing this frightful,unchaste,hideous,old wife possessed of a lean abdomen; he will devote himself unto thee. O paragon among damsels, O supremely charming lady, what man possessed of discernment, passing by such grace, would bear

* The text is difficult to render literally :—*Why wishest thou to be the female servant of me who am myself a male servant.—T.*

affection to a human female?" Thus accosted by Lakshmana, that hideous one having a lean abdomen being incapable of understanding jest, took his words as true. Thereupon as that subduer of enemies, the irrepressible Rāma, was seated in the cottage in company with Sitā, the Rākshasi, transported with lust, said unto him, "Forsaking this deformed, unchaste, horrible old wife of thine possessed of a lean abdomen, thou dost not regard me. To-day, thou looking on, I shall eat up this human female. And I shall, rid of a co-wife, happily range with thee." Having said this, even as a mighty meteor striketh Rohini, that one having eyes resembling live coals, waxing exceedingly enraged, rushed towards that (damsel) with the eyes of a doe. Thereupon, hindering the Rākshasi resembling the noose of death, as she was rushing on, the mighty Rāma, growing wroth, said unto Lākshmana, "O Saumitri†, what is the good of jesting with a base and wicked one? No use of doing it. Look, O amiable one, Vaidehi‡ is well nigh dead. It behoves thee, O foremost of men, to deform this frightful, unchaste Rākshasi of a huge abdomen, transported with lust." Thus desired the exceedingly strong Lakshmana, fired with wrath, taking out his sword, in the sight of Rāma, cut off her nose and ears. Her ears and nose cut off, the terrible Surpanakhā, uttering frightful cries, fled amain into the forest whence she had come. And being deformed, and covered with gore, the dreadful Rākshasi sent up many a roar, like clouds rumbling in the rains. And bleeding profusely, the grimvisaged Rākshasi, lifting up her arms, and roaring, entered the mighty forest. Then, having been deformed, (the Rākshasi) approaching, her brother of firece energy, Khara, come to Janasthāna, (seated surrounded by numbers of Rākshasas), fell down to the

† We are obliged to use this epithet as it is in order to prevent the too frequent recurrencc of *Sumitra's son*.—*T*.

‡ *Videha's daughter*. We retain this epithet also for the reason assigned above.—T.

earth, even as the thunder-bolt bursts from the sky. Then that sister of Khara, bathed in blood, and deprived of her senses through fright, related all about Rāma's arrival at the forest along with Lakshmana and his own wife, as well as the circumstances connected with her being deformed.

SECTION XIX.

SEEING his sister deformed, and covered with blood, fallen on the ground, the Rākshasa, Khara, fired with wrath asked her, saying, "Arise! Leave off fear and amazement. Tell me plainly by whom thou hast been thus deformed. Who is it that with his finger-end hath by way of sport hurt a black venomous snake that was innocent? He that coming in contact with thee hath to-day drunk virulent poison, winding a fatal noose round about his neck, knoweth it not through ignorance. Endowed with strength and prowess, ranging about at will, wearing shapes at pleasure, and resembling the destroyer himself, going to whom hast thou come by this condition? Who among the gods, Gandharbas or creatures or the high-souled saints is of such mighty energy as to have deformed thee? In this world I do not see him that would do me wrong. Even as a crane afflicted with thirst appropriateth milk mixed in water (leaving the latter out), so by means of fleet and life-destroying shafts will I among the immortals take the life of that chastiser of Pāka, the thousand-eyed mighty Indra. The frothy blood of whom, having his marrow pierced (by me) and slain by me in battle, doth the Earth wish to drink? Tearing off flesh from the corpse of whom slain by me in conflict, shall the birds so joyfully feed on it? Him, whom I shall wrong mightily, neither the gods, nor the Gandharbas, nor the Piçāchas*, nor the Rākshasas, will be able to rescue in

* A kind of foul spirits.—T.

fierce encounter. Recovering by degrees thy sense, it
hoves thee to tell me what individual it was of execr
character, who by his prowess, hath humbled thee in
forest." Hearing these words of his brother, who was u
the influence of extreme rage, Surpanakhā with tears in
eyes, said, "Tender, and endowed with beauty, possesse
youth and gifted with great strength, with expansive
resembling white lotuses; clad in bark and dark dear-sk
subsisting on fruits and roots, having their senses under
trol; leading an ascetic life and a Brahmacharya mod
existence; there are two sons of Daçaratha the brothers R
and Lakshmana resembling the Sovereign of the Gandhar
and marked with signs betokening royalty. I cannot as
tain whether they be celestials, or human beings. And
tween them I saw there a youthful female furnished
grace, and having a dainty waist; adorned with every kin
ornament. And it is on account of this female that I l
like one unchaste and uncared for, have come by this co
tion at their hands. Nor I wish in the midst of encou
to drink the frothy blood of that crooked one as well as t
two slain (in battle). Let this my prime wish be crow
there with fruition. Her and their blood will I drink in dr
ful conflict." As she said this, Khara wrought up with bo
less passion, said, "Two human beings accoutred in a
and wearing bark and dark deer-skins have in company
a female entered this deep Dandaka forest. Do ye ret
after slaying them, as well as that wicked one. And
sister of mine will drink their blood. Ye Rākshasas,
this is my sister's dear desire. Repairing thither, spe
accomplish this, bearing them down by your native m
Seeing those two brothers slain by you. this one, exceedi
rejoiced, will drink their blood in the field." Thus com
sioned, those fourteen Rākshasas set out there like cl
driven by the winds, accompanied by Surpanakhā.

SECTION XX.

THEN the grim Surpanakha, coming to Rāghava's asylum pointed out to the Rākshasas those brothers in company with Sitā. And they saw the mighty Rāma seated in the cottage in company with Sitā, and ministered unto by Lakshmana. And seeing her, as well as the Rākshasas who had come, Rāma remarked unto his brother, Lakshmana of flaming energy, saying, "O Sumitrā's son, do thou for a while guard Sitā. I shall slay these that have come to this asylum here." Hearing these words of Rāma versed in the knowledge of self, Lakshmana honored his speech by saying, "So be it." And the righteous Rāghava strung his mighty bow decked with gold; and addressed the Rākshasas, saying, "We that have entered into this untractable forest of Dandaka in company with Sitā are the sons of Daçaratha, the brothers, Rāma and Lakshmana. Why do you intend to do injury unto us. Subsisting on fruits and roots, having our senses under control, carrying on asceticism and leading a Brahmacharya life, we are passing our days in the forest of Dandaka. It is to destroy you, wicked, and troublesome that I equipped with the bow have come here at the desire of the saints. Stay there content you should not move further. If you have a care for your lives, desist, ye rangers of the night." Hearing those words of his, those fourteen grim Rākshasas bearing darts in their hands, exceedingly enraged, with their eyes reddened, breathing high spirits, harshly said unto the sweet-speeched Rāma, having his eyes reddened, whose prowess they had not seen before, "Having excited there our lord, the high-souled Khara, it is thou that shalt lose thy life no later than this day, being slain by us in battle. What power hast thou, being one, to stay before us many, in the field,—what shall I say of thy coping with us in conflict?

In consequence of the *parighas*, darts, and *pathifas* disch ged by our arms, thou wilt surely lose thy life, along w thy prowess, and this bow which thou pressest with t hand." Having said this in wrath, those fourteen Rākshas uplifting their weapons and daggers rushed towards Rām and discharged darts at the invincible Rāghava. Thereup Kākutstha by means of shafts decked with gold, cut off th fourteen darts of theirs. Seeing this, that exceedingly en getic one, waxing highly enraged, took out fourteen *nārāch* whetted on stone, resembling the sun. And even as Satakr hurls the thunderbolt, Rāghava drawing his bow and taki his aim at the Rākshasas, let go those shafts. And th Rākshasas, their breasts pierced with vehemence, a themselves bathed in blood, fell down to the earth, li snakes dropping down from an ant hill. And with th breasts pierced, they, dripping with blood, deformed a deprived of their lives, lay on the ground like trees wh roots have been severed. Seeing them fallen on the grou the Rākshasi, beyond herself in wrath, approaching Kha with her blood a little dried up, again in distressful gu threw herself on the earth, like a plant exuding gum. A in presence of her brother, she set up a mighty roar; a then her face grown pallid, she dropped tears, emitting cri Seeing those Rākshasas slain in battle, Surpanakhā aga hastened (to his brother), and the sister of Khara, related detail the slaughter of those Rākshasas.

SECTION XXI.

Seeing Surpanakhā again lying on the ground, Kha in anger spake out unto that one, who had come to bring evil, saying, "I had but recently commissioned for thy beho those heroic Rākshasas living on flesh. Why then dost th

again weep? Bearing regard and attached unto me, and ever engaged in my welfare, they, assailed by others, are incapable of being slain; nor do they not obey my orders. What can it be? I would hear of the occasion owing to which again, crying 'Ah lord,' thou rollest on the earth like a serpent. Why dost thou beweep like one forlorn, while I thy lord, am living? Arise! Arise! Do not fear, cast off thy stupor." Thus addressed, and consoled by Khara, that irrepressible one, wiping her eyes, spoke unto Khara, "Having had my nose and ears cut off, I had come hither, covered with blood; and thou hadst consoled me. And thou also hadst despatched fourteen heroic Rākshasas, for my behoof, for slaying the terrific Rāghava along with Lakshmana. But all those, bearing ill will (towards Rāma), bearing darts and *pathsas* in their hands, have been slain in conflict by means of weapons penetrating into the vitals. Seeing those possessed of great speed, in a moment laid low on the ground,—as well as (witnessing) Rāma's mighty deed, great fear hath taken possession of me. O ranger of the night, I am afraid, and agitated, and cast down. I have (at length) found in thee a refuge, seeing fear on all sides. Wilt thou not rescue me who am sinking in this ocean of grief, having sorrow for its alligators and affright for billows? And these Rākshasas, living on flesh who had arrived at that place, have been slain by Rāma with sharpened shafts. If thou hast any kindness for me as well as those sons of Rākshasas and, O ranger of night, if thou hast strength and energy to cope with Rāma, do thou kill this thorn of the Rākshasas, who hath set up his dwelling in the forest of Dandaka. If thou do not to-day slay that destroyer of foes,* Rāma, I shall banishing shame, give up my life in thy very presence. Meseems, thou backed by thy forces† art incapable of staying

* Another reading is *that enemy of mine*.—*T*.

† Some texts—(Rama) *equipped with the bow*.—*T*.

in battle before Rāma in high encounter. Thou plum[e] thyself on being a hero ; but art really none such. Prow[ess] hath been falsely attributed unto thee. Go off from Jan[as]thāna without delay, along with thy friends. O stainer [of] thy line, do thou in battle slay those fool-hardy ones. B[ut] if thou fail in slaying those human beings, Rāma and Lak[sh]mana, then how canst thou void of strength and of slen[der] prowess, stay here ? Overcome by the energy of Rā[ma] thou shalt speedily meet with destruction. Daçaratha's s[on] Rāma, is endued with energy. His brother is posse[ssed] of high vigour by whom I have come to be deformed." Ha[v]ing thus bewailed long, that Rākshasi, possessed of a spaci[ous] abdomen, through sorrow, became bereft of her senses bef[ore] her brother, and excercised with great grief cried, striki[ng] her abdomen with her hands.

SECTION XXII.

On being thus taunted by Surpanakhā, Khara spo[ke] these sharp words in the midst of the Rākshasas, "Aris[ing] from this thy humiliating censure, my wrath is beyond com[]pare. I can not bear it, like salt-water cast on a so[re]. From my prowess I count not Rāma who is a human bei[ng] possessed of a frail life—him who slain by me shall to-d[ay] in consequence of his misdeed give up existence. Restra[in] thy tears, and remove thy fear. I shall despatch Rām[a] along with his brother to the abode of Yama. Thou sha[lt] O Rākshasi, quaff on the ground the hot blood of Rāma of e[vil] life, slain by my axe." Overjoyed on hearing the wor[ds] that dropped from Khara's mouth, she again through fickle[]ness extolled that foremost of Rākshasas, her brother. At first reprimanded by her and then praised, Khara spoke unto his general, named Dushana, saying, "Do thou, O gentle

one, array fourteen thousand of those Rākshasas, gifted with furious vehemence, ever following my wish, who never turn away from the field; who are hued like unto purple clouds, who revel in cruelty,* and who are elated (in consequence of their prowess). And thou gentle one, do thou at once bring my car as well as my bows, and pasty colored arrows and scimitars, and darts, and various whetted javelins. O thou versed in warfare, for slaying this haughty Rāma, I go in the very fore-front of the high-souled Paulastyas.† As he said this, Dushana brought his great car hued like the sun, yoked with excellent steeds of various colors. And thereupon in a passion Khara ascended that car resembling a peak of Meru, embellished with burnished-gold, furnished with golden wheels, open; having its pole studded with lapises; surrounded with fishes and flowers and trees and stones, and the sun and the moon and gold, and auspicious articles; and swarms of birds, and stars; having streamers and swords; garnished with bells; and yoked with superb coursers. And beholding that mighty army consisting of cars and arms and pennons, Khara as well as Dushana, said unto that multitude of Rākshasas, "March forth!" And then uttering tremendous roars, rushed out with great vehemence four and ten thousands of those terrible Rākshasas equipped with clubs and *pattisas* and darts and sharpened axes, and scimitars and discuses,—shining beautifully in their hands and *saktis* and dreadful *parighas* and innumerable bows, and maces, and *mushalas* and *vajras* fearful to behold, griped fast. And those following the will of Khara issued out of Janasthāna. Seeing those Rākshasas of dreadful forms rushing out, Khara's car remaining a little away (from the press), proceeded after a short space. Then

* The North-West Province's text has some additional *sloka*:—*Dreadful, wearing forms at will, possessing the pride of the lion, having large mouth, high-souled, revelling in cruelty, endeued with strength, of fierce energy.—T.*

† *Lit.—Pulastya's sons.* The Rakshasas were commonly descended from *Pulastya.—T.*

taking the permission of Khara, the charioteer drove at speed those powerful steeds decked in shining gold. And driven with speed, the car of Khara—slayer of foes—filled all directions with its rattle. And Khara, fired with wrath, and having piercing voice, hastening to destroy his enemy like the Destroyer himself, again urged his charioteer with roars, like a mighty cloud showering down stones.

SECTION XXIII.

As those terrible and inauspicious forces were marching on, a mighty sable cloud with dreadful sounds began to shower down blood. And the steeds yoked to his (Khara's) car, gifted with great celerity, dropped down all of a sudden on the level high ways strewn with blossoms. A dark circle bordered with red, resembling that of charcoal, appeared in the vicinity of the sun. And a frightful vulture, having a huge body, approaching the banner, sat upon the upraised golden flagstaff. And beasts and birds having shrill voices, living on flesh, remaining near Janasthâna, emitted various dissonant notes. And in the quarter lighted up by the sun, fierce jackals having mighty voices, in dreadful cries presaged evil unto the Râkshasas. And terrific clouds surcharged with water and blood, and resembling elephants with rent temples, enveloped the sky. And a dense darkness appeared, capable of making one's hair stand on end, and no quarter was distinctly visible. And out of season, there appeared evening hued like a cloth soaked in blood. And facing Khara, terrible beasts and birds set up cries. Kankas, Gomayas and vultures, portending fear, began to cry. Ever inauspicious in war, jackals presaging evil, with their mouths belching forth flame, howled in the face of the forces. And comets, resembling *parighas* appeared beside the sun.

That mighty planet Swarbhānu seized the sun when there was no *parva*. And the winds blew violently; and the sun was without lustre. And when there was no night, stars wearing the sheen of fireflies, began to fall. And in the tanks fishes and fowls were inert, and the lotuses were withered. And at that hour the trees were shorn of fruits and flowers; and without wind there arose dust dusky like clouds. And the parrots uttered wild notes—*chichikuchi*. And meteors of terrific aspects fell with loud noises. And the earth with her mountains, woods, and forests, shook. And as the intellegent Khara was roaring from his car, his left arm shook, and his voice fell, and as he surveyed around, his eyes moistened, and his head ached; yet through ignorance, he did not desist. Witnessing these mighty portents capable of making one's hair stand on end, Khara with a laugh, addressed the whole body of Rākshasas, saying, "Even as a strong person from prowess counts not a weak one, I do not dwell upon all these mighty portents, dreadful to behold, that have appeared. Even the stars will I bring down from heaven with my sharp shafts; and even Death will I engaged, bring to mortality. Without slaying Rāghava puffed up with pride as well as Lakshmana, by means of sharp weapons, I return not (from the conflict). Let that sister of mine, for whom Rāma and Lakshmana have had sense perverted, attain her desire, by drinking their blood. I had never before met with defeat in conflict. Ye have witnessed it. I do not speak a falsehood. Wrought up with rage, I shall slay in fight the sovereign of the celestials himself, going on his mad Airāvata, with the thunderbolt in his hand,—what shall I say of those two, who are human beings? Entangled in the noose of death, that mighty army of the Rākshasas, hearing his challenge, experienced boundless enthusiasm. And anxious to see the encounter, there came high-souled saints, and celestials, and Gandharbas, and Siddhas, with the Chāranas. And these pious ones assembled, spoke unto one another,

"Welfare unto those cows, and Brâhmanas, and those that are prized by the worlds! As the discus-handed Vishnu vanquished the foremost Asuras, may Râghava rout in battle those rangers of the night, the progeny of Pulastya! And saying this as well as various other things, the supreme saints and the celestials stationed in the sky conceiving curiosity (as to the issue of the conflict), beheld the host of those Râkshasas, whose days had been numbered. Then impetuously Khara issued in his car from the van of the army.* And these twelve endowed with exceeding prowess, *viz.*, Synagâmi, Prithuçyâma, Yaynaçatru, Vihangama, Duryyaya, Karavirâksha, Purusha, Kâlakânuka, Maghamâli, Mahâmâli, Sarpasya, and Rudhirâçana posted themselves around Khara. And Mahâkapâla, Slhulâksha, Hramâthi and Triçiras†—[These four going before the forces, went at the back of Dushana]. Then as the planets dart towards the sun and moon, that heroic and dreadful army of Râkshasas, eager for victory suddenly rushed towards the princes with great vehemence.

SECTION XXIV.

WHEN Khara of fierce prowess had come to the asylum Râma in company with his brother saw all those evil prognostics. And beholding those dreadful portents, Râma exceedingly distressed, apprehending some calamity to the Râkshasas, observed unto Lakshmana, "O mighty armed one, behold these great presages that have taken place, capable of annihilating all beings, and which have for their object the utter extermination of the Râkhasas! Yonder

* The N. W. P. text has a different *sloka*. *And seeing him come out on the ground, they themselves came out.—T.*

† The sloka in the text is incomplete: The part within brackets, taken from the N. W. P. recension completes it.—T.

threatening clouds of assinine sable, showering down blood and uttering loud sounds are ranging the welkin. And, O discerning one, rejoicing at the prospect of my fight, all these arrows emit smoke, and my bows plaited on the back with gold, are restless. Meseems from the noise of the wild birds that impending on us is danger and uncertainty to life. Without doubt, there shall take place a mighty conflict. At this critical time, my arm shaking momentarily, betokens, O hero, victory unto us, and defeat unto the enemy. And thy face appeareth pleasant with a delightful lustre. O Lakshmana, the pallid face of those that prepare for conflict, auger shortening of life. We can hear the shouts of the Rākshasas as they roar, as also the blasts of the trumpets of those doomed to be wounded blown by Rākshasas of remorseless deeds. A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives. Therefore bearing arrows in thy hand, and equipped with thy bow, do thou, taking Videha's daughter, take refuge in the mountain cavern, coverd with trees and difficult of access. That thou shouldst act contrary to my words, is what I do not wish. Swearing by my feet, go thou without delay,my brother. Thou art both strong and a hero: Thou canst, without doubt, slay these (Rākshasas. But I wish to slay all these rangers of the night myself." Thus accosted by Rāma, Lakshmana, taking arrows and a bow, took refuge in an inaccessible cave along with Sitā. Thereupon, saying, "Ah! we have spoken it sharp," Rāma put on his mail. And adorned with that mail resembling fire Rāma appeared in the dark like a mighty flame streaming up. And uplifting his bow, and taking his arrows, that powerful one stood there, feeling all directions with the twangs of his bow-string. Then the high-souled gods and Gandharbas, Siddhas and Chāranas came there, with the intention of witnessing the fight. And high-souled saints of the world, and the foremost Brahmarshis,

of pious acts, coming together, spoke unto one another, saying, "Hail to cows and Brahmanas, and all those in whom are established the worlds! May Rāghava vanquish in fight those rangers of the night, the progeny of Pulastya, even as the discus-handed Vishnu routed in battle the foremost Asuras!" Having said this, they again spoke, eying one another, "There are fourteen thousand of the Rākshasas of dreadful deeds, while the righteous Rāma is single. How can fight take place (between two such parties)?" Having said this, the Rājarshis, Siddhas, multitudes of the best of the twice-born ones, and celestials stationed in the sky were moved with curiosity (as to the issue of the conflict). Then seeing Rāma filled with energy, remaining in the field, all beings from fear experienced great pain. And the peerless grace of Rāma of energetic deeds became like unto that of the high souled infuriated Rudra.* While the gods, Gandharbas and Chāranas were thus conversing, the forces of the Rākshasas sending up solemn sounds, furnished with horrible armour, arms and flags, conversing in heroic parlance, roaring at each other, stretching bows, momentarily yawning,† sending forth shouts, and blowing trumpets. The universal uproar filled that (entire) forest. Scared and terrified at the hubbul the rangers of the wood fled to quarters free from noise; nor did they cast their eyes backward. And that army resembling the ocean, and rife with sounds, equipped with various weapons, with furious speed came towards Rāma. And Rāma also versed in warfare, casting his eyes arround, found the forces of Khara ready for fight.‡ Then stretching his dreadful bow, and swiftly taking out shafts, (Rāma) for compassing the destruction of the entire body of the Rākshasas, waxed furiously enraged. And like

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* There is a variation in reading here; the sense, however, is the same.

† The commentator says the yawning was in consequence of the soldiers having during the conflict indulged in liquor.—T.

‡ Another text:—The holder of *pinaka*.—T.

unto the flaming fire at the universal dissolution, he, growing wroth, was incapable of being looked at. And seeing him filled with energy, the sylvan deities were extremely pained.* And the aspect of the enraged Råma appeared like that of the holder of Pinåka, intent upon destroying Daksha's sacrifice. Furnished with bows and ornaments and cars and mail hued like fire, that army of those subsisting on flesh, appeared like masses of blue clouds at sunrise.

SECTION XXV.

COMING to the asylum, Khara in company with those that went before him, saw that slayer of foes, the enraged Råma, holding his bow. And seeing him, Khara possessing a shrill voice, raising his bow, commanded unto the charioteer to drive towards Råma,—"Drive on!" At Khara's command, the charioteer drove the steeds to where the mighty-armed Råma stood alone, holding his bow. And seeing him (Khara) entered the field, all those rangers of the night—the counsellers—uttering mighty shouts, environed him round. And Khara stationed on his car in the midst of Råkshasas appeared like red bodied one risen in the midst of the stars. Then in battle Khara, afflicting Råma of incomparable energy with a thousand shafts, uttered a tremendous roar. Then all the rangers of the night, waxing exceeding wroth, showered various weapons on that terrible bowman, the invincible Råma. And wrought up with rage, the Råkshasas in battle assailed him with iron clubs, and darts, and *pråsas*, and swords, and axes. And resembling clouds (in hue), the exceedingly strong Råkshasas, having huge bodies, darted towards Kåkutstha by means of steeds and cars. And mounted on elephants resembling

* Another reading is :—The sylvan deities fled away.—T.

mountain-peaks, numbers of Rākshasas, intent upon slaying Rāma in battle, showered arrows on him, as mighty clouds pour down showers on the monarch of mountains. And Rāma was hemmed in by all those fierce-looking Rākshasas, even as in the evening Mahādeva is surrounded by his courtiers. And as the ocean resisteth the tide of a river, Rāghava by means of arrows resisted the weapons discharged by the Yatudhānas. As a mighty mountain, assailed by the thunderbolt, doth not feel pain, Rāma, having his person pierced by terrible flaming weapons, did not feel pain. And pierced, and with his person covered with blood, Rāma, the descendant of Raghu, resembled the sun enveloped in evening clouds. And seeing him single, surrounded by many thousands, the Gods, Gandharbas, Siddhas, and supreme saints became sorrowful. Then Rāma getting enraged, bringing his bow to a circle, discharged sharpened shafts by hundreds and by thousands. And as if in sport, Rāma in the conflict shot irrisistible (shafts) furnished with Kanka feathers, and decked with gold, irrisistible, capable of inflicting extreme pain, and resembling the noose of Death. And sportively discharged by Rāma, those arrows deprived the Rākshasas of their lives, like the noose forged by death. And piercing the persons of the Rākshasas, those arrows, soaked in blood, going up to the sky, appeared with the splendour of flaming fire. And innumerable shafts, exceedingly fierce, capable of depriving the Rākshasas of their lives, were let go from the circle of his bow. And with those Rāma severed bows, in battle by hundreds and by thousands and flag ends, and shields, and mail, and many arms with embellished hands, resembling the trunks of elephants. And the arrows of Rāma discharged from the string pierced and cut off steeds mailed in gold, yoked unto cars, together with the charioteer; and elephants with their riders; and horsemen with horses. And slaying foot-soldiers, he despatched them to the abode of Yama.

And cut off with *nâlikas* and, *nârâchas*, and sharp-pointed *vikirnas*, the rangers of the night uttered dreadful howls of distress. And like a withered wood afflicted by fire, that host harassed by the various marrow-piercing* shafts shot by Rāma, did not attain ease. And some heroic rangers of the night possessed of great strength, waxing furious, threw† at Rāma *prasas*, and darts and axes. Thereupon resisting by means of shafts those weapons of theirs, the mighty-armed Rāma endeued with prowess, took their lives in the conflict, and cut off the heads (of warriors). And having their heads, and shields and bow-strings, severed, they fell as fall on the earth trees thrown down by blasts from the wings of Suparna.‡ Those rangers of the night that remained there, wounded by arrows, and losing heart, fled with speed to Khara, to seek his protection. Thereat, encouraging them, Dushana, taking his bow, ran furiously in high rage against Rāma, like the enraged Destroyer himself. And rallied again (by Dushana) and, their fear dispelled through their having found refuge with him, they armed with *sâlas*, *tâlas*, and crags, darted against Rāma. And bearing in their hands darts, and clubs, and nooses, those exceedingly strong ones showered in battle shafts and weapons. And the Rākshasas discharged vollies of trees and crags. And capable of making one's hair stand on end, that battle was dreadful and furious and now on the side of Rāma and now again on that of the Rākshasas. And waxing exceedingly wroth, they bore on him hard from all sides. Then finding all directions entirely covered with Rākshasas, and showers of shafts, that one gifted with mighty strength, sending up a terriffc shout, fixed (on the bow-string) the exceedingly effulgent Gāndharba weapon (for discharging it) among the Rākshasas. Then thousands of shafts went forth from the circle of his bow;

* Another reading is, *sharpened.*—*T.*

† Another reading: *remaining before Rama, threw powerful weapons.*—*T.*

‡ *Lit.*—Of *fair feathers.* A name of Garura.

and all directions were covered with thronging arrows. ? those Rākshasas, afflicted with arrows could not see R; how he took out his dread shafts, nor how he dischar those excellent shafts; they only saw him drawing his b And the darkness spread by the arrows enveloped the with the sun. And Rāma stationed there continued pou in shafts. And the earth was covered with shafts shot, alighting, and alighted simultaneously. And at places w seen Rākshasas by thousands slain, falling, enfeebled, t and riven. And cut off by Rāma with arrows, d and *Patticas* in that battle the fearful field was scat ed, heads with turbans, arms with finger-fences; torn thi and arms, and various ornaments, horses, excellent elepha and cars, shattered in numbers, chouris, fans, and umbrel and pennons of various descriptions. Beholding all th stain, the (remaining) Rākshasas, sore distressed, could (again) advance before that captor of hostile capitals Rān

SECTION XXVI.

FINDING his own forces slaughtered, the mighty-arı Dushana speedily ordered five thousand Rākshasas, gi with tremendous velocity, difficult of being approache who never turned from the field. And from all sides t incessantly showered darts and *patticas*, and scimitars, stones, and trees, and shafts. Thereupon by means shafts the righteous Rāghava resisted that mighty destruc shower of trees and stones. Resisting that shower, R with his eyes staring, and resembling a bull, flew in great rage, for the purpose of slaying the whole body Rākshasas. Then influenced by wrath, and flaming in ene he on all sides covered the army along with Dushana w arrows. Then the general, Dushana, destroyer of enem getting wroth, opposed R arrows resembl

thunderbolts. Then heroic Rāma highly angered, severed his (Dushana's) mighty bow with shafts sharp as razors, and slew his four horses by means of as many shafts. And having slain the steeds, he (Rāma) cut off the head of the charioteer by means of a crescent-shaped weapon, and pierced the (Rākshasa Dushna) in the breast with a brace of shafts. His bow cut off, his steeds together with the charioteer slain, and himself deprived of his car, he (Dushna) took a *parigha* resembling a mountain peak, able to make one's down stand on end plated with gold, capable of afflicting celestial hosts, studded with sharp iron *sankus*, and graced with the fat of foes ;— of the touch of a thunder-bolt, able to pierce the persons of enemies.* And takng up in that encounter the *parigha* resembling a mighty snake, that ranger of the night of cruel deeds Dushna, rushed towards Rāma. And as Dushana was rushing forward, Rāghava by means of a couple of shafts cut off his two arms with the ornaments. And the huge *parigha* escaping from (Dushana's grasp) fell forward on the field like the banner of Sakra. And like a mighty elephant whose husks have fallen off, Dushna, on his arms having been severed, fell down to the earth. Seeing Dushana down on the ground, and slain in battle, all creatures, saying, "well done !" "well done !" paid homage unto Kākutstha. In the meantime, three generals, getting wroth, being entrapped in the noose of death, rushed against Rāma in a body—viz ; Mahakapala, Sthulākshya, and the mighty Pramāthi the Rākshasa, Mahakapala, upraising a large dart, and Sthulākshya, taking a *pathica*, and Pramāthi, an axe. And as soon as Rāghava beheld them advance, he resisted them by means of sharp and keen-edged shafts, even as one receives guests that have come. And Raghu's son split Mahākapāla's head,—afflicted Pramāthi with countless shafts, and lodged the eyes of Sthulākshya with sharp shafts. And they fell down to the earth like mighty trees

* The text may also mean-*able to rend the cities of foes.—T.*

of many boughs. Thereat instantly inflamed with wrath, Rā[ma] by means of five thousand shafts, sent as many thousands [of] Dushana's followers to Yama's abode. Hearing that Dusha[na] had been slain, Khara, waxing wroth, commanded his mighty generals, saying, "Fighting with that vile man, Rāma, along with his mighty forces Dushana hath been slain in battle, together with his followers. Let all the Rākshasas slay him with weapons of various shapes." Having said this in wrath, Khara darted towards Rāma. And discharging choice shafts, Syenagāmi Prithugriva, Jajnasatru, Vihangama, Durjaya, Paravirāksha, Parusha, Kālakārmuka, Hemamāli, Mahāmāli, Sarpāsya, and Rudhirāçana,—these twelve generals endued with mighty prowess accompanied with their forces, proceeded vehemently against Rāma, discharging excellent shafts. Threat with shafts resembling fire, and decked with diamonds and with gold, (Rāma) possessed of energy destroyed the rest of his (Khara's) forces. And as the thunderbolt slayeth the mighty, Asuras, those shafts studded with gold, and like unto smoking fire, slew those Rākshasas. And in in the field Rāma slew an hundred Rākshasa with an hundred Karnis, and a thousand (again) with a thousand. And, their armour and ornaments severed, and their bows broken in shivers, those rangers of the night fell down on the earth, bathed in blood. And as a spacious dais is covered with Kuça, the entire field was scattered with the Rākshasas fallen in battle with hair dishevelled, and covered with blood. And at that time that fearful forest, with the Rākshasas slaughtered, and with its clay mired with flesh and blood, resembled hell itself. Fourteen thousand Rākshasas of dreadful deeds were slain by Rāma single, a human being, fighting, (moreover) on foot. And the remnant of his (Khara's) forces were that mighty car-warrior, Khara himself, and the Rākshasa, Triçira; and (on the other side) was that destroyer of foes—Rāma. The rest of the Rākshasas, gifted with great prowess, terrible, and difficult of being withstood, were all slain in battle by

the elder brother of Lakshmana. Then seeing that dreadful army destroyed in terrible conflict by the mighty Rāma, Khara ascending a great car, advanced before Rāma, like Indra with the upraised thunderbolt.

SECTION XXVII.

As Khara was advancing before Rāma, that leader of the army named Triçira, approaching him, said, "Do thou employ me, who am possessed of prowess; and thyself desist from this rashness. Behold the mighty-armed Rāma brought down in battle. I swear (unto thee) truly; I touch this weapon, (to say) that I will slay Rāma, who deserves to be slain by all the Rākshasas. Either I shall prove his death in battle, or he shall prove mine. Restraining thy martial ardour, do thou for a while become a witness. Either, joyed in consequence of Rāma being slain, thou shalt repair unto Janasthāna; or I being slain, thou shalt enter the field (against him)." Thus satisfied by Triçara, from his desire to meet with death, the latter, on being permitted with "Go," proceeded towards Rāma. And like a hill with three summits, Triçira rushed towards Rāma on an effulgent car yoked with steeds. And as a mighty cloud pours down shower, (Triçira) discharging vollies of shafts, uttered a roar resembling the sound of a wet kettledrum. And seeing that the Rākshasa Triçira was advancing, Rāghava resisted (his attack) by discharging sharpened shafts. And that encounter of those exceedingly powerful ones, Rāma and Triçira was fierce, like unto that between a lion and an elephant. Then struck on the forehead by a brace of shafts shot by Triçira, the wrathful Rāma enraged, and inflamed with anger, said, "Ah! such is the strength of the heroic Rākshasas! I have been wounded in the forehead with shafts resembling flowers.

Do thou also take the arrows shot from my bow." Saying this, (Rāma) enraged, and influenced by wrath, wounded Triçira in the breast with fourteen arrows. And that energetic one by means of four shafts having their joints bent, brought down his four steeds. And by means of eight arrows (Rāma) laid low the charioteer from the front of the car. And Rāma with a shaft severed his upraised standard. Then as that ranger of the night was descending from his broken car, Rāma pierced his breast with arrows,—and thereat he was stupified. Thereupon, that one of immeasurable prowess, out of anger by means of three shafts possessed of celerity, brought down Triçira's three heads. And that ranger of the night present in the field, afflicted by the shafts of Rāma, after his heads had fallen first, fell, vomitting smoking gore. And the Rākshasas remaining after the rest had been slain, belonging unto Khara's original forces losing heart, began to flee like deer terrified at a hunter. And seeing them fly, Khara waxing wroth, swiftly making them desist, darted towards Rāma, like Rāhu darting towards the Moon.

SECTION XXVIII.

SEEING Dushana slain in fight along with Triçira, Khara, witnessing Rāma's prowess, was filled with fear. And seeing that irrisistible Rākshasa host—even Dushana and Triçira—slain by the mighty Rāma alone, and seeing the great courage that was made in the army, that Rākshasa, Khara, was seized with despondency. Then as Namuchi advances against Vāsava, Khara stretching his powerful bow, advanced against Rāma. And Khara hurled at Rāma *nârâchas* reveling in blood, resembling infuriated venomous snakes. And repeatedly twanging his bow, Khara, mounted on his car, began to range the field, displaying his weapons through his

acquired skill. And that mighty car-warrior covered all sides with his shafts. And seeing this, Rāma of a tremendous bow with shafts incapable of being borne, and resembling tongues of flaming fire, entirely enveloped the welkin, even as a cloud poureth down showers. And with the sharpened shafts shot by Khara and Rāma, the entire firmament on all sides was thronged. And as each enraged was engaged in coping with the other, the sun, enveloped in a net-work of shafts, did not appear. And as a mighty elephant is struck with the goad, Rāma in the conflict attacked (his opponent) with *nâlikas* and *nârâchas* and sharp-pointed *vikirna*. And as that Rākshasa sat on his car, bow in hand, all creatures saw him, as if he were the very Destroyer with the noose in his hand. And at this time Khara thought that Destroyer of all his forces, established in his manliness, the exceedingly powerful Rāma to be overcome with fatigue. And seeing that one powerful like the lion, and gifted with the vigorous gait of the lion, Rāma was not moved, as a lion seeing a puny deer (is not moved). And then as an insect falls into a flame, Khara mounting a mighty car, resembling the sun, approached Rāma. And, displaying his lightness of hand, Khara severed the bow of the magnanimous Rāma, with the arrow (fixed on it) at the place where it is grasped. Then taking up seven other shafts, resplendent like the thunderbolt of Sakra, Khara, enraged, sent them into (Rāma's) main-joints, and then afflicting Rāma of unparalleled energy with a thousand shafts, Khara sent up in that conflict a loud shout. And riven by the shafts discharged by Khara, Rāma's mail resembling the sun fell to the ground. And pierced with those arrows, all over his body, and inflamed with rage, Rāghava appeared in the field, like a smokeless flaming fire. Then that destroyer of foes, Rāma, for compassing the end of his enemy, stringed another mighty bow, sending forth solemn sounds,—the redoubtable Vaishnava bow that had been conferred on him by the

Maharshi. And uplifting that superior bow, Rāma ru
against Khara. Then with shafts having bent knots and gc
feathers, Rāma, wrought up with rage, severed in battle Kh
standard. And on that exceedingly graceful golden stan
being hewn down it seemed as if the sun dropped t
earth at the behest of the celestials. And thereat Kl
understanding the import of things, fired with wrath, pie
Rāma's breast with five arrows, like one striking an elep
with a goad. And Rāma on being pierced with a good n
shafts discharged from Khara's bow, and having his l
bathed in blood, was highly wroth. Thereupon that fore
of bowmen, and weilder of a mighty bow, taking six sh
let them go, after aiming at them. And with one sha
pierced Khara's head, with two his arms; and with t
arrows headed like half-moons, Rāma wounded Khara in
chest. Then that highly energetic one, influenced by ar
assailed the Rākshasa with thirteen *nárâchas* whette
stone and with one that exceedingly powerful one, cu
yoke of the car, with four the four steeds, with
sixth the head of Khara's charioteer, with three the
trivenu of the car, with two the wheel, and with the tw
severing as if in sport Khara's bow with his ha
with the thirteenth, resembling the thunder-bolt pie
Khara in the encounter. Then with his bow shatte
deprived of his car, (Khara) having his horses slain as
as his charioteer killed, taking a mace in his hand le
to the ground, and stood there. And the celestials
Maharshis exceedingly rejoiced, assembled in the welk
a body, and with joined hands extolled that feat of
mighty car-warrior Rāma.

* Another text reads: *with the arrow set.*—T.

SECTION XXIX.

And to Khara deprived of his car standing with a mace n his hand, that exceedingly energetic one, Rāma, preluding is speech with mildness, spake, "Backed by this mighty ost abounding in elephants and horses and cars, thou hast lone an exceedingly wicked deed, execrated by all the vorlds. Even if one happen to be the lord of the three vorlds, one given to troubling creatures, and who is cruel nd engaged in wicked acts, can not exist. All persons estroy, like a snake that hath intruded itself, him that doth ruel deeds, hostile to the interests of every one. People elightedly behold the end of him that doing an action either rom covetuousness or desire, doth not like a Brāhmain wallowing a Karakā, see the consequence thereof. What,) Rākshasa, dost thou gain by slaughtering exceedingly ious ascetics engaged in righteous acts, living in the forest f Dandaka? Like unto trees whose roots have been reduced, ruel persons, execrated of men, who perpetrate iniquitous cts, do not exist long. And as a tree puts forth blossoms n season, the doer of sinful deeds, at the hour (of repentance) nevitably reaps their fruit in the shape of dreadful anguish of the spirit). And, O ranger of night, as the effect of aving taken rice mixed with poison, appears without delay, ven so also people readily reap the fruit of their own acts.) ranger of the night, it is to take the lives of the perpetra- ors of dreadful sins, who wish ill unto men, that I the king ave come. Today the gold-decked arrows discharged by ne, piercing (thy body), shall enter into the earth, cleaving t, like serpents falling into an ant-hill. Slain in battle, thou halt in company with thy army, follow those people practis- ng piety, whom thou hast devoured in the Dandaka forest. 'oday let those great saints, who had formerly been slain by hee, stationed in the sky, behold thee slain (in turn) with my

arrows, and inhabiting hell. Do thou strike as thou lik
And thou that art of an odious race, do thou put forth
energy. Today I will bring down thy head, even as a p
falls to the ground." Thus addressed by Rāma, Kl
enraged and beyond himself with passion, with eyes reddeı
replied, "O son of Daçaratha, why having slain infe
Rākshasas in battle, dost thou praise thyself without reas
Those foremost of men that are puissant and powerful
not, inflated with their energy, mouth (their own coı
quence). It is the mean-minded Kshatriyas of impure he
that magnify themselves among men, even as tl
O Rāma, dost. What hero, when the hour of his death l
approached, publishes in the field his own lofty lineage
sings his own hymn. As brass wearing the semblanc
gold, displays its own defect on being heated,* with a
lit with Kuça,† so thou hast betrayed thy own lightness
this speech of thine. Thou dost not see me staying l
mace in hand, like a moveless mountain dyed in me
bearing mobile and immobile things. I can, mace in h
deprive thee and the three worlds to boot clean of your li
like the very Destroyer with the noose in his hand. E
will not parley much with thee as much as I could wish :
sun is going to set, and our fight shall be interrupted. F
teen thousand Rākshasas have been slaughtered by thee
will for their deaths wipe their tears to-day." Saying
Khara, highly enraged, hurled his mace‡ provided
golden rings at Rāma, like unto the blazing thunder
Thereat, reducing to ashes trees and shrubs, that mi
flaming mace, discharged by Khara's arm, fell be
Rāma. And Rāma severed in many fragments that mi
mace, resembling the noose of Death, as ascending
welkin, it was coming down. Thereupon, like a she-ser

* *ie. becomes dusky,* as Rāmanuya intelligently remarks.—T.

† Another reading is, *lit with husks.*

‡ Another reading is, *plaited with gold.*

brought down by force of incantations, the mace fell to the earth shattered and riven.

SECTION XXX.

CUTTING off the mace with his shafts, Rāghava attached unto righteousness with a smile said unto Khara these angry words, "Thou vilest of Rākshasas, this is the utmost of thy might, which thou hast displayed. Rendered more nerveless at my hands, in vain dost thou storm. Riven by my shafts, thy mace, belonging unto thee who art prolix in the matter of vocabulary, destroying thy confidence, hath saught the earth. And what thou hadst said,—"I will wipe the tears of the Rākshasas that have been slain," hath also proved false. As Garura stole ambrosia, will I deprive thee, O Rākshasa, who art base, of a mean disposition and a false character, of thy life. To day the earth shall drink the blood vitiated with foamy bubbles, of thee, having thy throat severed, and riven by my shafts. Having all thy body covered with dust, and thy two arms lopped off, thou shalt, difficult to win, take thy nap, embracing the earth, like a damsel difficult to win. On thee, disgrace of Rākshasas, lying down, and being fast asleep, this Dandaka shall be refuge of those that shall resort to it for shelter. O Rākshasa, in thy Janasthāna, with its (Rākshasas) slain by my shafts, ascetics shall fearlessly go about in the wood. Today Rākshasas, capable of exciting fear in others, rendered forlorn and with their friends slain, shall from fear, with their faces wet with tears, fly (this place). To day thy wives whose husband art thou of such a nature,—and who are of a like lineage (with thyself),—shall experience the sentiment of sorrow, and be deprived of their all. Thou of a cruel disposition, thou of ignoble soul, thou that art aye a thorn (in the

side) of Brāhmanas, it is for thee that ascetics, frightened and dispirited, have so long been pouring the clarified butter." As Rāghava, influenced by anger, said this in the field, Khara from wrath, with accents rendered harsher, fell to censuring (Rāma), "Thou art wondrous proud: and thou art fearless albeit fear is present unto thee. And come under the sway of death, thou dost not understand what should be said and what left unspoken. Those persons that have been fast bound by the noose of death, do not in consequence of their senses having ceased to perform their functions, descern what is proper and what improper." Saying this unto Rāma, that ranger of the night (Khara), pursing his brows, espied a mighty *sala* hard by. And looking about him on all sides in the field for a weapon, he uprooted it, biting his nether lip. And raising up the tree with his arms, and uttering a roar, that exceedingly powerful one aiming at Rāma discharged it, exclaiming,—"Dead thou art." And as it descended, the puissant Rāma cut it off by means of a multitude of shafts, got into a mighty rage for the purpose of slaying Khara in battle. Then Rāma perspiring, with eyes reddened in wrath, pierced Khara in battle with a thousand shafts. And blood mixed with froth gushed by the sides of the shafts, like torrents flowing from fountains in a hill* stupified in battle by the shafts shot by Rāma, and maddened by the smell of blood, Khara furiously made for Rāma. And as he (Khara) was rushing on, bathed with blood, Rāma equipped with arms, suddenly summoning his strength walked backward two or three paces. Then with the view of bringing about (Khara's end) Rāma took up in the conflict an arrow resembling fire or another weapon of Brahmā himself. And that righteous one shot at Khara that (arrow), which had been conferred on him by the intelligent Maghavān. And discharged by Rāma from his bent bow, that mighty arrow with the roaring of the thunder

* The text varies slightly in other texts.—T.

bolt fell at Khara's breast. And burning in the fire of the arrow, Khara fell down on the earth, like the giant Andhaka* in the forest of Sweta, consumed by Rudra. And threat Khara slain fell down like Vritra slain by the thunder-bolt, or Namuchi by .foam,† or Vala by Indra's *Acani*. After this, the celestials, assembled with the Chāranas, struck with wonder joyfully sounded kettledrums and showered blossoms on Rāma. "In over half a moment Rāma by means of sharpened shafts hath slain in mighty encounter fourteen thousand Rākshasas, wearing shapes at will, headed by Khara and Dushana. Ah! mighty is the feat achieved by Rāma knowing self. Ah! this mighty prowess, this mighty firmness, show like unto those of Vishnu himself." Saying this all the deities went to from where they had come. Then the Rājarshis in company with supreme saints, with Agastya (at their head), gladly paying homage unto Rāma, said the following words, "It is for this that the chastiser of Paka, the great Indra, Purandra, had paid a visit to the sacred asylum of Sarabhanga. And the Maharshis had dexterously brought thee to this place, for compassing the destruction of those foes—the wicked Rākshasas. And it is owing to this, that, O son of Daçaratha, thou hast performed this mighty deed. (Now) the Maharshis will carry on their proper pious offices in the Dandaka." After this, that hero, Lakshmana, accompanied with Sitā came out of the mountain cavern, and joyfully entered the asylum. Then the victorious and heroic, Rāma, honored by the Maharshis, entered the asylum, worshipped by Lakshmana. And seeing that destroyer of foes, and bringer of comfort unto the Maharshis, her husband,

* The Asura Andhaka was slain in the forest of *Sweta* by Rudra. This is related in the Puranas. Another reading is *Swetarayge yathantaka like the Destroyer in the forest of Sweta*. Swa, according to the *Kurma Purana Uttra Khanda*, in the Kalanyara hill, by a kick with his left leg, slew the Destroyer, engaged in pennances, who had come to kill the Rajarshi Sweta, who was a great votary of Siva.—T.

† Namuchi was slain by a thunder-bolt laid over with foam.—T.

Vaidehi embraced him. And seeing the multi
of Rākshasas slain, Janaka's daughter, beholdin
undeteriorating Rāma, ministered unto him with su
joy. And with a delightful countenance again embr
that destroyer of foes, who had been honored b
delighted Maharshis, Janaka's daughter became exceed
happy.

SECTION XXXI.

THEN Akampana bestiring himself, speedily issuin
of Janasthana, spake unto Rāvana, "O king, a great
Rākshasa living in Janasthana, have been slain, and Khar
hath been slain in battle. I alone have with much diffi
managed to come here." Thus addressed, the ten-ne
one, flaming up in energy, with his eyes reddened in w
said this unto Akampana, "Who, having his days numb
hath ravaged the dreadful Janasthana? Who shall no
wend the way of all beings? Doing me a bad turn, M
vān himself, or Vaiçravana, or Yama, or Vishnu, ca
attain happiness. I am the destroyer of the Destroyer
self; and I burn even very Fire. And I can bring I
itself to mortality. I can by my impetus resist the for
the wind. And when enraged, I can by my energy con
the Sun and Fire." Thereat, Akampana, with joined h
from fear replied to the ten-necked Rāvana, in faltering w
beseeching courage. Thereat that foremost of Rāksh
the ten-necked one, granted him courage. Then ins
with confidence, Akampana without fear spoke, "There
son of Daçaratha, youthful, resembling a lion*, named R
of broad shoulders, and possessed of excellent beauty of
and mighty-arms. (He) is sable-hued, of high fame

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* Another reading is *Viranga*: *rupopeta*: *possessed of handsome person*

of matchless prowess and vigor. It is he that in Janasthana hath slain Khara with Dushana." Hearing Akampana's words, that lord of the Rākshasas, Rāvana, breathing like a mighty serpent, said these words, "Tell me, O Akampana, hath Rāma come to Janasthana, accompanied with the sovereign of the celestials and the body of the immortals? Again hearing Rāvana's words, Akampana described the strength and energy of that high-souled one. (He) is named Rāma, and is exceedingly energetic; the foremost of all bowmen—furnished with celestial panoply; and is possessed of pre-eminent prowess in warfare. Like unto him in strength, of red eyes, and gifted with a voice like the sound of a kettledrum, his younger brother, Lakshmana has a countenance resembling the full-moon. He hath met with him (Rāma) as the wind meeteth with a flame. He is endeued with grace, and is the foremost of monarchs. It is he who hath ravaged Janasthana. The magnanimous gods did not come there. No doubts need be entertained on this head. The feathered shafts, plated with gold near the plumed part, becoming five-mouthed serpents ate up the Rākshasas, Wherever oppressed with fear the Rākshasas go, they see Rāma stationed before them. In this way, O sinless one, hath Janasthana been exterminated by him." Hearing Akampana's words, Rāvana said, "I will go to Janasthana for slaying Rāma with Lakshmana." When he had said this, Akampana said, "Hear, O king, the true report of Rāma's prowess and manliness. Enraged, the highly famous Rāma cannot by putting forth vigor be checked. And by means of his shafts, he can make river in full flood turn its course. And he can bring down from the sky its stars and planets, and that graceful one can recover the depressed Earth. And that lord can submerge all creatures by riving the continents of the sea, and with his shafts can resist the onset of the ocean, and the wind; and that illustrious one that foremost of persons by virtue of his vigor, destroying the worlds, can again create

all creatures. O ten-necked one, forsooth, Rāma cannot be subdued in conflict, either by thee or the world of Rākshasas, as heaven is incapable of being attained by a sinner. I deem him incapable of being slain by all the Gods and Asuras together. This alone is the means of slaying. Do thou heedfully listen to it! He has a wife of sterling worth in the world, and that slender-waisted one is known by the name of Sitā. She is in the full bloom of youth, and hath a symmetrical person—a jewel among womankind embellished with jewels. And neither a goddess, nor a Gandharbi, nor yet an Apsari, nor a Pannagi is equal to her; and what is a human female? Thrashing him, do thou in the mighty forest, carry away his wife. Without Sitā, Rāma shall cease to exist." Thereupon, the lord of the Rākshasas, Rāvana, happened to relish those words; and reflecting (a while), that mighty-armed one addressed Akampana, saying, "Excellent well. I will go there alone, accompanied by my charioteer only. I will this very morning with a glad heart bring Vaidehi to this spacious palace." Saying this, Rāvana departed, lighting up all sides, on a sun-shiny car, yoked with mules. And coursing the firmament, that mighty car of that foremost of Rākshasas looked like the Moon among clouds. And proceeding far, he, approaching the asylum (of Tāraka's son), presented himself before him. And Māricha entertained the king with meats and drinks passing human. And having entertained him personally with a seat and water (to wash the feet), Māricha spoke these pregnant words, "O king, O lord of the Rākshasas, is it well with the worlds? I am filled with fear: I apprehend that all is not right, since thou hast come hither (alone) in such post-haste speed." Thus addressed by Māricha, the highly energetic Rāvana, versed in speech, said, "My child, the guards (of Janasthana) have been slain by Rāma of untiring energy; and all Janasthana, incapable of being slain, hath (by him) been brought down in battle. Do thou, therefore, assist me in carrying

away his wife." Hearing these words of the lord of Rākshasas, Māricha said, "What enemy of thine in the guise of a friend, hath spoken of Sitā unto thee? And, O foremost of monarchs, who, having been, entertained by thee, doth not bear thee good will?* Tell me, who is it that hath told thee, 'Bring Sitā hither?' Who is it that hath set his heart on severing the summit of the entire Rākshasa world? He must be thy enemy that excites thee to this. Of this there is not the least doubt. He wishes to extract through thy agency the fangs of a venomous snake. Who (intends) to lead thee astray by imposing on thee such a deed? Who, O king, hath struck in the head, thee that wast slumbering in peace? Rāghava in war is like a mad elephant, having an unblemished ancestry for his trunk, perspiration for his temporal exudation; and arms resting well beside him for his tusks. O Rāvana, thou art not competent even to look at him. Thou ought not to rouse up the sleeping man-lion, that slayer of skillful Rākshasas resembling deer, with his sport in the field, for his joints and down; arrows for his body and sharp scimitar for his teeth. O Sovereign of the Rākshasas, thou ought not to plunge thyself into this dreadful, and abysslesss ocean, having the bow for its alligators, activity of arms for its shine, arrows for its billows, and engagement for its waters. Be propitious, O lord of Lankā! O foremost of Rākshasas, with a contented heart, thou hadst better go thy way to Lankā. Do thou ever sport with thy own wives: let Rāma in company with his wife, sport in the woods." Thus addressed by Māricha, the ten-throated Rāvana desisted, and entered Lankā the best of capitals.

* Another reading is—*ko na nandati ninditi; who having been insulted by thee, doth not rejoice (in thy prosperity),* and, therefore, in the garb of friendship, hath done thee this wrong?—T.

SECTION XXXII.

Seeing fourteen thousands of Rākshasas of dread deeds, together with Dushana, and Khara, and Triçira, sl in battle by Rāma single-handed, that one resembling clou Surpanakā, again fell to send up mighty sounds. A witnessing Rāma's deeds, incapable of being performed others, she, extremely agitated, went to Lankā, ruled Rāvana. And she saw the effulgent Rāvana in front of palace, surrounded by his counsellors, like Vāsava surrou ed by the Maruts; seated on a supreme golden seat rese bling the sun, and like unto a flaming fire on a golden d kept alive by sacrificial offerings; unconquerable by hi souled saints, celestials, Gandharbas and all creatur terrible like the Destroyer with his mouth wide open; persons containing scars* of wounds inflicted by the thund bolt and the lightnings, in the war between the gods a Asuras; his breast bearing marks of attacks made by A vata with the ends of his tusks;—having twenty har and ten heads,—wearing elegant attire; broad breast heroic; marked with royal signs; (in hue) resembling c lapises; embellished in ornaments of burnished gold; hav goodly hands, white teeth, and a huge face resemblin hill;—even him who in the war of the gods had been assai an hundred ways with the descent of Vishnu's discus; wh body had been cut with all the weapons of the celestia (him) who furiously disturbs the deep incapable of be disturbed; uproots mountain summits, and tramples o gods,—the destroyer of righteousness, and the violater other's wives;—the employer of all celestial arms, and disturber of sacrifices;—who going to the city of Bhagab

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* This reminds one of Milton: of Belzebub, he says,—

"———————His person
Deep scars of thunder had intrenched—*Par. Lost*,—Book I

and vanquishing Vâsaki, had carried off Takshaka's beloved wife; who, going to Kailaça, and defeating him having for his vehicle a human being, had carried off the car Pushpaka coursing at every where at will; who endeued with prowess had devastated the divine Chaitraratha grove, the tank (situated there) and the Nandana wood,—as well as the gardens of the gods; and, who, himself resembling a mountain summit, had by means of his upraised arms, obstructed the rising of these repressor of foes the exalted Sun and Moon; who, possessed of calmness, having formerly for ten thousand years carried on asceticism in the mighty forest, offered his own heads unto the self create one; who in conflict fears, not death from either gods or Danavas or Gandharbas, or Piçâchas or birds or serpents, from none save human beings; who, possessed of prodigious strength, forcibly takes away the clarified butter sanctified with *mantras* from the sacrificial ground; the destroyer of sacrifices about to be completed; of villanous nature; the slaughterer of Brâhmanas; of cruel deeds; harsh and kindless, and ever bent on doing evil unto all creatures; and railing furiously at all creatures; the inspirer of fear in all beings. And the Râkshasi beheld her exceedingly powerful and cruel brother, wearing gorgeous apparel and ornaments, and decked in a glorious garland,—seated, like the Destroyer at the time (of dissolution) ready (to destroy); the exalted chief of Râkshasas; the delight of the race of Paulastya. Stupified with fear, the Râkshasi, approaching that destroyer of foes; Râvana, surrounded by his counsellors, said these words. And transported with fear and desire, Surpanakhâ, given to fearlessly ranging every where, who had been deformed by that high-souled one, showing (her mutilation), addressed these harsh words unto Râvana of flaming and expansive eyes.

SECTION XXXIII.

THEN the woe begone Surpanakhā, in high wrath, spoke harshly in the midst of the courtiers, unto Rāvana, given to railing loudly against all creatures, "Intoxicated with enjoyments, acting as thou wilt, and without any control whatever, thou dost not see that a dreadful disaster is impending. The subjects do not esteem a monarch that is given to sensual enjoyments, is intent upon satisfying his lust and is covetous like the fire in a cemetery. The king that doth not act at the proper time, finds destruction along with his kingdom and acts. Even as elephants shun the muddy river, do people shun from a distance, the ruler that doth not send out spies, who showeth not himself (unto his subjects), and who hath lost his independence. Like unto rocks in the sea, those monarchs that do not administer their dominions, that are not dependent, do not prosper. Having incurred the hostility of the gods, the Dānavas and the Gandharbas of subdued souls and senses, how canst thou, who art fickle, and hast not employed spies, become the king? And, O Rākshasa, thou art childish and foolish; and doth not know what thou shouldst. How canst thou then become the king? O thou best of conquerers, those kings whose spies, exchequer and morality are not free, are like the common herd. It is because kings know distant dangers through spies, therefore they are styled far-sighted. I believe thou hast no spies, and that thy counsellors are common folks, since although Janasthāna with thy kinsman is destroyed, yet thou takest it not to heart. Fourteen thousands of Rākshasas of dreadful deeds, with Khara and Dushana, have all been slain by Rāma single-handed; Rāma of untiring energy hath inspired the saints with courage; the Dandakas have been benefitted; and Janasthāna hath been harassed. But thou, covetous and intoxicated and in the power of

hers, dost not understand that a great danger is over-anging (thee). People do not in times of peril assist a -vereign that is wrathful, stingy, intoxicated, haughty and ceitful. Even his own kindred slay a sovereign that sets mense store by his own self, is of light worth, regards mself highly, and irascible. They do not serve him; nor they fear when he intimidates them. Such an one is speedi- dethroned; and reduced to poverty and becomes like a raw. Even dry wood may serve a purpose; or stone, or ust; but no purpose is capable of being served by a sovere-n that hath been cast off his place. Like a cloth that hath en worn, like a garland that hath been trodden, a king at hath been dethroned, although able, is of no conse-uence. But a king that keeps his wits about him, under-ands everything, is of controlled senses, and grateful, and virtuous character, endureth for ever. That king is honored y men, that sleeping with his eyes, is awake as respects is eye of duty, and (the effects of) whose anger and favor, re seen (by all). But, thou Rāvana, who hast not by means f spies, acquainted thyself with the slaughter of Rākshasas, rt of evil understanding and bereft of all these virtues. iven to disgracing others, ignorant of the proper distribu-ion of time and place,* and never taking care to distinguish nerits and defects, thou, thy kingdom being in danger, wilt peedily meet with disaster." On his vices having been thus elebrated by her (Surpanakhā), that lord of the rangers of ight, Rāvana, musing awhile, was long plunged in thought.

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* The commentator, is silent here. The meaning evidently is, *thou dost not iscern the where andwhen of things.*—*T.*

SECTION XXXIV.

SEEING Surpanakā speak harsh words in the midst of the courtiers, Rāvana, being enraged, asked her, saying, "Who is Rāma? And what is his prowess? And what his form? And what his power? And why hath he entered the forest of Dandaka, difficult to range? And what Rāma's weapons, by means of which he hath slain the Rākshasas? And Khara hath been slain in battle, and Dushana and Triçira. Do thou, O thou of a pleasing person, tell me the truth. And who hath deformed thee?" Thus addressed by the lord of the Rākshasas, the Rākshasi, transported with rage, commenced to duly narrate all about Rāma. "Rāma the son of Daçaratha is long-armed, of expansive eyes, clad in bark and dark deer-skin, and like Kandarpa in grace. And drawing a bow resembling that of Sakra, decked with golden rings, he discharges blazing *nárachas*, like unto serpents of virulent poison. I do not see in the field, Rāma drawing his bow: I only see the host being slaughtered by a shower of shafts. And as Indra destroys (a field of) goodly crops, by pouring down hail stones, fourteen thousand Rākshasas of dreadful prowess, as well as Khara and Dushana were in a little over a moment slain with sharp shafts by Rāma alone fighting on foot. And he hath reassured the saints, and after having been deformed, I alone from fear of slaying a woman, have been let off by the high-souled Rāma knowing self. His brother is endeued with mighty energy, and in merit, is of equal prowess; and he is devoted to his brother, and beareth him regard; the puissant one is named Lakshmana. And wrathful and invincible and victorious, and powerful, and intelligent and mighty, (he) is Rāma's right-arm—his life ranging externally. And Rāma's virtuously wedded beloved wife, having expansive eyes, and a face resembling the full-moon, is ever to the welfare of her lord.

And that fair-haired, fair-nosed, and fair-thighed illustrious one possessed of beauty, graceth the forest like a goddess,—as if a goddess of wealth herself. Of the lustre of burnished gold, with her finger nails reddish and projecting, and graceful, that surpassingly lovely wench is named Sitā—the slender waisted daughter of Videha. And neither a goddess, nor a Gandharbi, nor a Yakshi, nor a Kinnari, had I seen before on earth, possessed of such beauty. He that shall have Sitā for his spouse, and who shall be warmly embraced by her, shall live longer in the world than the Lord of celestials himself. That good-natured girl, unparalleled on earth in loveliness, who can well pride herself on her person, is a worthy wife for thee ; and thou too art a fit husband for her. It is to bring over for thee that one of spacious hips, and a high and well-developed bust, that I had put forth my endeavours. But, O mighty-armed one I have been disfigured by the wicked Lakshmana. As soon as thou hast seen Vaidehi having a countenance resembling the full moon, thou shalt be afflicted with the shafts of Cupid. If it is thy purpose to have her for thy wife, at once stretch forth thy right leg, for attaining success. If, O lord of Rākshasas, thou relishest my speech, do thou then, O Rāvana, without fear, do as I tell thee. Understanding their incapacity, do thou, O lord of Rākshasas, for making her thy wife, by force carry away the frail Sitā of a blameless person. Hearing that Rāma by means of straight coursing shafts hath slain the Rākshasas that had gone to Janasthāna, and seeing Khara and Dushana, killed, do thou ascertaining thy course, adopt it.

SECTION XXXV.

HEARING those words of Surpanakhā, able to make one's hair stand on end, (Rāvana) ascertaining his course after issuing his orders to his councellors, departed. And proposing to himself that act, weighing its good and evil, considering his capacity or otherwise, and (finally) determining his purpose, Rāvana with a fixed mind went to the handsome stable. And going to the stable in disguise, the lord of the Rākshasasas commanded the charioteer, saying, "Yoke the car." Thus asked, the charioteer possessed of fleet vigor, in a trice, yoked an excellent car after his heart. And ascending the car coursing at will, made of gold and garnished with spectral faces as well as arrow decked with gold,—resembling a mass of clouds, the graceful ruler of the Rākshasas—younger brother to the Lord of wealth—proceeded in that noiseless (vehicle), past the lord of rivers and streams. And with chouris of white hair, and a white umbrella, having ten-faces, resembling (in hue) cool lapises, wearing ornaments of polished gold, possessed of ten mouths, and twenty arms, clad in elegant apparel,—the foe of the celestials, and slayer of the foremost ascetics—having huge heads like unto the monarch of mountains, the lord of the Rākshasas, mounted on that chariot coursing at will, appeared beautiful like a mass of clouds in the sky, with cranes, in the midst of lightning. And that one possessed of prowess beheld the shore of the sea, containing crags, scattered with trees bearing fruits and flowers of various kinds by thousands, bordered all around with pools furnished with cool and delightful waters, ornamented with spacious asylums having daises, graced with woods of plantain, beauteous with cocoanuts, and blossoming *sâla* and palmyra, and *tamâla*, trees, grateful with supreme saints rigidly restraining their fear, and with serpents and fowls of fair feathers and Gandharbas

and Kinnaras by thousands; and pleasant with Siddhas and Chāranas, that have controlled their lust; with those descendants of Brahmā—the Vaikhanas, the Māshas, the Vālakhilyas, and the Marichipas; swarming with females, divinely beautiful, dight with gorgeous ornaments and garlands, and Apsarās skilled in sport, by thousands; frequented by the wives of the celestials, and honored by graceful girls; ranged by multitudes of deities and Dānavas, feeding on ambrosia; abounding with swans, Kraunchas, and frogs, echoing to (the cries of) cranes; containing stones resembling the lapis, and mild and cool by the influence of the ocean. And as he proceeded, the younger brother of the Lord of wealth, saw on all sides spacious cars capable of coursing at will, sable, furnished with fair garlands, and resounding with trumpet notes,—and Gandharbas and Apsarās. And surveying by thousands woods of sandal exuding gum at their roots,* and of choice *aguru*, grateful unto the sense of smell; and woods and groves of excellent and odorous takkola fruits; blossoms of the Tamāla, and thickets of black pepper; heaps of pearls drying on the shore; rocks; the best corals in masses;† summits of gold and silver;‡ charming pellucid rills at places; and cities filled with corn and wealth, abounding in gems of women, and thronged with horses, elephants and cars—Rāvana on the shore of the ocean beheld around a level and soft scene, resembling heaven itself—where breezes of delicate feel kept breathing. And there he saw a fig tree, hued like clouds, surrounded by ascetics; its branches stretched around an hundred Yoyanas, and the exceedingly powerful Garura had ascended one of its boughs, taking an elephant and a huge tortoise, for the purpose of devouring them. And that best

* *Niryyāsurasamutanam, gen, (sandal), which forms the principal ingredient in perfumes, containing odorous gums.—T.*

† Another reading is: *heaps of conch.—T.*

‡ Some texts read *sailam—hills.—T.*

of birds, the powerful Suparna by his weight suddenly broke a branch containing full many leaves. And it came to pass that Vaikhānasas, Māshas, Vālakhilyas, Marichipas, Ayas and Dhumras,—saints of the highest order—had assembled there. Thereat, moved by commisseration (for the ascetics) the virtuous Garura, taking with promptitude the broken bough measuring an hundred Yoyanas as well as the elephant and the tortoise, by one leg, at length eating up the animals and by means of the bough, exterminating the country of the Nishādas—that best of birds attained unequalled delight in consequence of having rescued the mighty ascetics. Thereat, attaining double energy by virtue of that delight, that intelligent one set his heart on bringing ambrosia. And tearing off the iron links of the network, and bursting into the repository of gem, he carried away secreted ambrosia from the residence of the great Indra. Kuvera's younger brother beheld this fig tree, named Subhadra, graced with the Maharshi, on which Suparna had left his mark. Then repairing to the other shore of that lord of rivers, the ocean, Ravana saw an asylum lying in the forest in a charming and sacred recess. And there he saw a Rākshasa, named Māricha, clad in a dark deer-skin, bearing a head of matted locks, subsisting on restricted fare. And approaching Rāvana duly, the Rākshasa, Māricha, received the king with every hospitality passing human. And having entertained him personally with meats and drinks, Māricha addressed him in weighty words, saying, "O lord of the Rākshasas, O king, is it well with thee in Lankā? And what for hast thou again come hither so speedily?" Thus addressed by Māricha, that highly powerful one, skilled in speech, Rāvana said.

SECTION XXXVI.

"O Maricha, hearken unto me, my child, as I relate everything unto thee). I am distressed; and in this distress of mine, thou art certainly my great refuge. Thou knowest Janasthāna, where lives my brother Khara, and the mighty-armed Dushana, and my sister, Surpanakha; as also that Rākshasa subsisting on (human) flesh, the long armed Triçira, and many other heroic night-rangers besides, of high enthusiasm in battles—Rākshasas, who had been living there at my command, troubling in the mighty forest the ascetics carrying on their pious offices. And fourteen thousands of Rākshasas of dreadful deeds, heroic, high-spirited,—Rākshasas possessed of exceeding prowess; while residing in Janasthāna of late,—clad in mail and equipped with various weapons, headed by Khara, met with Rāma in the field. Getting enraged, Rāma in conflict without returning any harsh speech, by means of his shafts shot from his bow, —hath, a human being, and fighting on foot, with his flaming arrows slaughtered fourteen thousand Rākshasas of fierce energy. And Khara hath been slain in battle, and Dushana also hath been brought down. And having slain Triçira too, (Rāma) hath rid the Dandaka of all fear. Having been expelled by his enraged sire, that disgrace of Kshatriyas, the weak Rāma, living in company with his wife hath effected the destruction of this army. He is of a vile character, crabbed, foolish, covetuous, of uncontrolled senses, bereft of morality, sinful, and ever engaged in the evil of all creatures,—by whom, violently without hostility my sister hath been deformed in the forest by having her nose and ears cut off. Of him will I carry off by force from Janasthāna, his wife, Sita, resembling the daughter of a celestial. Be thou my help in it. For certain, O exceedingly strong one, if thou help me at my side, if my brothers also back me, I do not

think much of all the celestials. Therefore, be thou my help; for, thou art capable, O Rākshasa. In prowess in battle, and in indomitableness, there is none like thee. Thou art a mighty hero commanding resources, and conversant with potentillusory displays. Taking this to my heart, I have come to thee, O ranger of the night. Do thou listen as to the business in which by my command thou art to help me. Becoming a golden deer, marked with silver spots, do thou range about in Rāma's asylum in presence of Sitā. Seeing thee helpless, in the shape of a deer, Sitā will say unto her lord and Lakshmana also,—"Do ye catch it." And when they shall have departed, I shall carry off from the empty asylum, Sitā without let, like Rāhu depriving the Moon of his splendour. Then when Rāma shall be sore afflicted because of the carrying off of his wife, I shall easily, crowning my soul with success, safely bear away Sitā. Hearing Rāma's words, the face of the high-souled Māricha became blank and he was seized with apprehension. And licking up his dried lips, with winkless eyes, (Māricha) as if dead, and exceedingly distressed, eyed Rāvana, steadily. And alarmed because of Rāvana, with his mind depressed, Māricha who well knew Rāma's prowess in the forest, with joined hands in agitation spoke words lending to his own as well as Rāvana's welfare.

SECTION XXXVII.

HEARING the words of that sovereign of the Rākshasas, the highly energetic Māricha, skilled in speech, answered the Rākshasa chief, saying, "O king, the speaker of soft words is common, but the speaker and the listner of unwelcome though beneficial words are rarities. Volatile, and employing no spies, thou surely dost not understand the exceedingly

powerful Rāma towering high in virtues, and resembling the illustrious Indra or Varuua himself. I shall be well, my child, if Rāma fired with rage, do not render all the world bereft of Rākshasas; if Janaka's daughter hath not sprung to compass thy destruction, if a dreadful disaster do not befall thee because of Sitā, and if having obtained for her lord thee that art wilful and wicked, the city of Lanka with thee and the Rākshasas do not meet with utter extermination. The sovereign who is wicked, whimsical and of evil intent like thee, bringeth about his own destruction as well as that of his kingdom and relatives. Rāma, the enhancer of Kauçalya's delight hath not been abandoned by his father, nor is he devoid of propriety of conduct; he is not avaricious, wicked nor the destroyer of Kastriya race. He does not lack religious merits or accomplishments, nor is he of a harsh temperament and intent on causing misery unto creatures. Finding his truthful sire imposed on by Kaikeyi he has sojourned unto woods. For compassing the welfare of his father Daçaratha and Kaikeyi he hath entered the forest of Dandaka. Rāma, O my child is not harsh or foolish; nor has he not control over his senses. Far from speaking untruth he does not know false stories even. It doth not behove thee therefore to use such improper language towards him. He is an incarnation of virtue, picus and truthful, and lord of all men as Bāsava of all celestials. How dost thou then wish to carry away by force his Vaidehi, protected by virtue of her own chastity, like unto the rays of Sun? It doth not behove thee to enter that fire of Rāma who hath arrows for rays and bow and scimitar for fuel. It doth not behove thee, O Ravana, to approach Rāma renouncing thy kingdom, happiness and love of life, who is like unto death itself and has bow for his widened and flaming mouth, and arrows for his rays and who is irrepressible, of mighty prowess, holding bows and arrows and repulsing the forces of the enemy. Incomparable is his power; daughter of

Janaka is his wife and lives in the forest confiding in the mighty strength of his bow; thou shalt not be able to carry her away. She is the beloved wife of that best of men having a leonine chest—and he holds his wife dearer than his life and is ever attached unto her. And young Sitā beloved of the mighty Rāma, and like unto the rays of flaming fire is ever incapable of being carried away by thee. Of what avail is this vain attempt O Rākshasa chief? No sooner Rāma shall see you in the battle thou shalt meet with thy end. Hard it is to attain life, happiness and kingdom, so it behoveth thee to act properly, after consulting with thy ministers headed by Bivishana, judging Rāma's merits and demerits and ascertaining his and thy own strength and as well as thy welfare. Methinks thy approaching conflict with the son of the Koçala chief forebodes no good unto thee; hear again therefore O prince of the night-rangers, words sensible and lending to thy welfare.

SECTION XXXVIII.

Once on a time I was engaged in travelling all over the earth. I had in my body, resembling a huge mountain, the strength of a thousand Nagas. I had *parigha* in my hands, crown on my head and golden ear-rings on my ears and my body was of a dark blue colour like that of a cloud. Causing fright unto the people I used to wander through the forest of Dandaka and live upon the flesh of the *Rishis*. The pious ascetic Viswamitra being afraid of me went in person to the king Daçaratha and said, "When I shall remain absorbed in meditation on the occasion of *parva*, let Rāma protect me O king, Truly am I afraid of this Māricha." Being thus addressed by the ascetic the virtuous-souled king Daçaratha replied, saying "Rāghava is still under twelve

years of age and hath not been well disciplined in military arts. But I have soldiers enough, and if permitted by thee, O thou best of ascetics, I shall with my four-fold. forces kill thy enemies, the rangers of the night." Being thus addressed that ascetic spoke unto the monarch, saying, "True it is that thou wert the protector of the celestials in the War and thy exploits are well known to the world, but no one shall be able to withstand the Rākshasas but Rāma. The highly energetic Rāma, though a boy is sufficiently qualified to defeat the enemies; therefore, O Destroyer of foes, let thy soldiery remain here and let me proceed along with Rāma. May God bless thee." Saying this the ascetic Viswamitra being pleased went to his asylum along with Rāma. Afterwards having been initiated for the sacrifice in the forest of Dandaka Rāma having unstrung his mighty bow came to the ascetic to protect the sacrifice. He had a gold chain round his neck, a crest on his head and a bow in his hands; he had a pair of beautiful eyes, and only one piece of cloth; his countenance was of green hue and exquisite beauty and even then mustaches or other signs of manhood did not appear on his face. Beautifying the entire forest of Dandaka with his own splendour Rāma appeared like the newly risen moon. Thereupon I resembling a cloud and having golden ear locks entered the asylum being proud of my power on account of the boons offered unto me by Brahmā. Seeing me enter he took up his dart and attached string unto his bow with proper care. Being under the influence of sheer foolishness I passed by him as a child and darted towards the sacrificial altar of Viswamitra. Thereupon he wounded me with a sharpened sword capable of doing away with the enemies and threw me away into the ocean situated at a distance of hundred *yojanas*. He had no mind of killing me then and for this he saved my life. I was thrown however into the deep ocean being hindered by the velocity of his arrows and having lost my conscious-

ness. Regaining my sense after a long while I returned t
the city of Lankā. Myself saved thus, my followers howe
were all killed by Rāma of unwearied activity though a m
child and a novice in the art of warfare. It is for this th
I do prevent thee ; thou shalt be overwhelmed with calamiti
and meet with destruction if dost thou engage thyself i
battle with him. In vain shalt thou bring about the afflicti
of the mirthful and sportive Rākshasas ever witnessi
social festivities. And in vain shalt thou for Sitā comp
the destruction of the city of Lanka, adorned with dive
jewels and filled with golden edifices. Pious men livi
with a vicious man, meet with destruction for his sins, thou
they themselves do not commit any misdeed, like unto fi
(devoured by Garura) living in a lake where snakes dwel
Thus shalt thou witness that for thy own folly the range
of the night, adorned with celestial ornaments and havi
their body pasted with sandal, have been killed and brough
down to the earth. And they deprived of shelter hav
fled away to different directions, some with their wives and
some alone, having their wives carried away (by the enemies.
Thou shalt further observe that all edifices of Lankā bei
enveloped with arrows and flaming fire have been burnt
down to ashes. There is no greater sin on earth tha
carrying away another's wife. There are thousand ladies i
thy seraglio O king. Being attached unto thy wives d
thou preserve the race of the Rākshasas, thy own line, thy
wished for life, kingdom, wealth and dignity. Do not
bring about Rāma's mischief if dost thou wish to live happily
with thy wives and friends. I am thy friend and do ask
thee again and again to desist (from thy evil intention);
if dost thou encroach upon Sitā surely shalt thou along with
thy kinsmen go to the abode of Yama being enfeebled by the
arrows of Rāma."

SECTION XXXIX.

I WAS however somehow saved by Rāma in that conflict. Listen what happened afterwards. I was not humbled even by the danger of my life. Once again I entered the forest of Dandaka accompanied by two Rākshasas assuming the shape of deer. I had a flaming tongue, huge teeth, sharpened horns and lived on the flesh of ascetics. Assuming such a terrible appearance I began to traverse with great vehemence the *Tirtha*, *Agnihotri* and the place of worship; eating the flesh and drinking the blood of the ascetics after killing them I began to hinder all religious services. I had a most ugly figure and was maddened with drinking blood, and all the animals of the forest were exceedingly frightened at me. While I was thus traversing the forest of Dandaka throwing obstacles in the way of religious services I saw the pious ascetic Rāma living on a restricted fare, the honored Sitā and the mighty Lakshmana, taking recourse to asceticism, moderate in eating and ever engaged in the welfare of created beings. Remembering his former enmity and aggrandisement, I, being extremely wrathful, in my deer shape and with my sharpened horns, darted towards him with a view to kill him, considering through my ignorance the effulgent Rāma as none other but an ascetic living in the forest. Then stringing his huge bow he darted three sharpened arrows at me. Those three terrible arrows with bent knots resembling thunder-bolts, killing enemies and drinking blood and having the motion of Garura and air, coalescing with each other came before us. Wicked as I am, I was fully aware of his prowess having been frightend by him on a former occasion, and so I saved myself by escaping, but those two Rākshasas were killed. O Rāvana, any how saved from the arrows of Rāma and having got my life back I have resorted to the life of an ascetic and

have been carrying on asceticism here being absorbed: *Yoga.*

From that very day I see Rāma wearing bark and dee skin even in the very trees before me like unto Death wi the noose in his hands. Terrified as I am I always s thousands of Rāma around me. Me seems the entire forest inhabited by Rāma only. O king of Rākshasas, I see Rā even in the quarter where there is no Rāma. Seei him in my dreams even I look around like one awake O Rāvana what more shall I speak unto thee, I a so much afraid of Rāma that such words as *Ratna* (jewel *Ratha* (chariot) which begin with the letter *Ra* administ consternation unto me. I am fully apprised of the prowe of that descendant of Raghu; it doth not behove thee t enter into conflict with him; he can destroy Vāli an Namuchi. O Rāvana, whether dost thou fight with Rāma c not, do not mention him unto me if dost thou wish to se me. Many persons pious and devoted to asceticism on th earth have met with destruction for another's misdeeds. An I shall meet with a similar fate for thy sins. O thou the range of night do whatever thou likest, I shall not follow the Truely is that highly intelligent and effulgent Rāma of migh prowess, like death itself unto the rangers of night. Thoug the wicked Khara of Janasthāna hath been slain by him c Surpanakhā's account, yet how is he to blame for it do thc truly speak. Thou art my friend; it is for this and for tl welfare that I speak this truth unto thee. If dost thou n follow my words, thyself with all thy kinsmen, shall be sla in battle by Rāma.

SECTION XL.

As a person desirous of meeting with his end doth not ake medicine, Rāvana, the king of night-rangers paid o heed to the appropriate and sound words of Māricha killed in speech, foreboding good unto him. Moreover he ddressed him with the following harsh words. "O, Māricha, what thou hast spoken unto me, shall bear no fruit like unto eeds sown into a desert-land. I shall not be frightened hereby to fight with that foolish Rāma—a human being f vicious deeds. Surely shall I before thee take away from hat Rāma the destroyer of Khara, his favourite wife, at whose vords he has sojourned into woods renouncing his father nother, kingdom and friends. I have made this firm esolution in my mind O, Māricha; even Indra, with the elestials and Ashuras shall not be able to shake it. It would ave been proper for thee to give vent to these expressions ad I but asked thee for advice to ascertain my duty, the ropriety or impropriety of my action, its way or losses. A wise ounsellor who wishes prosperity unto himself should always ommunicate unto his master his desire with joined hands whenever asked to do so. It is always proper to speak before nonarchs such pleasant and favourable words as are intended for the welfare of the master and are sanctioned by the royal etiquette. A respectable king doth not receive with good grace friendly words even when they are expressed disrespectfully. Sovereigns of superb prowess assume the semblance of five deities—Agni, Indra, Moon, Yama, and Varuna. Powerful kings, O Ranger of the night, assume haughtiness, power, a placid look and contentment and administer punishment unto the wicked. They are to be adored and honored therefore on all occasions. Thou art ignorant of kingly morality and fully absorbed in illusion. It is for this that thou dost out of thy wickedness of heart address

me thy guest with these harsh words. I do not ask the O, Rākshasa about the propriety (of my condu or about my welfare. I did only ask thee for t help. Listen what thou shalt have to do at my reque in my aid ; assuming the shape of a deer having golden sk painted with silvery drops do thou proceed to the asylu of Rāma, and ranging at large before Vaidehi do thou aft captivating her take thy wished-for way. Vaidehi, bein struck with wonder seeing thee a golden deer capable illusions, shall request Rāma to get thee soon for he Kākuthstha issuing out of the asylum, thou shalt, at great distance utter such cries as "O Sitā, O Lakshman imitating his (Rāma's) voice. Hearing those cries Lakshma also, at the behest of Sitā, shall proceed to Rāma. Whe both Rāma and Lakshmana shall go elsewhere in this wa I shall to my felicity carry away Vaidehi like unto th thousand-eyed deity carrying away Sachi. O Rākshasa, d thou go wherever thou likest after doing this. I shall conf on thee, O Māricha, half of my kingdom. O thou of ausp cious look, do thou proceed towards the forest of Dandak to compass this end of mine; I shall follow thee in n chariot. Acquiring Sitā without any conflict, after imposi upon Rāma I shall return to Lankā successful along with the I shall kill thee, O Māricha, if dost thou not obey my behe I shall compell thee to do this. No body can attain to pro perity and happiness, acting against his sovereign's wi Truly shalt thou risk thy life if thou approachest Rāma, b thou shalt meet with sure destruction if dost thou act agai my will . Consider about it, and do what thou thinkest prop

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SECTION XLI.

BEING thus commanded by Rāvana like a king to act against his will Māricha fearlessly addressed the lord of the Rākshasas with the following bold words, "What person of impious deeds hath advised thee O ranger of the night thus inorder to exterminate thee with thy kingdom, counsellors and children? Who of a vicious heart, O King, doth not feel himself happy at thy welfare? Who hath pointed out unto thee the way of thy death under the cover of thy means? O Ranger of night surely do thy weak enemies wish to bring about thy destruction by making thee enter into a conflict with a powerful man. What little-minded man of evil intent hath counselled thee thus? O Ranger of night, really do they desire that thou dost bring destruction upon thyself by thy own actions. Thou dost not exterminate thy counsellors O Rāvana, albeit they are worthy of being destroyed. For they do not prevent thee entirely from thy evil course. Wise counsellors do always restrain a king who wends a vicious track being guided by his impulses and passions; but about thee they are quite unmindful, though thou shouldst by every means be brought under restraint. O thou the best of conquerors, O thou the ranger of night, ministers by the grace of their sovereign attain virtue, wealth, desires and fame. But those objects are never attained O Rāvana when they are not in good odour with their sovereign; moreover the subjects meet with dangers when he is devoid of all qualities. O thou the best of conquerors, the king is the root of virtue and fame unto the subjects; he should therefore be always protected by them. O ranger of night, proud kings of cruel temperament, acting against the subjects can never administer their kingdoms. So do the ministers of cruel counsel meet with their end like unto a chariot driven into a wild track by an unskilled charioteer. Many a pious person, on this

earth, ever engaged in the performance of religious services, have, for the folly of other persons, met with destruction along with their relatives. Verily the subjects, O Rāvana, can never expect to prosper under the regime of hot-natured sovereigns acting against their subjects like unto deer under the protection of a jackal. All the Rākshasas shall surely die, O Rāvana whose lord art thou, foolish, cruel and under the control of thy passions. I shall not be the least sorry if I do meet with a sudden accident—what I do deplore most is that thou shalt meet in no time with destruction along with thy soldiery. Compassing my end Rāma shall enterminate thee in no time--and blessed I shall be being killed by an enemy in the conflict. Surely dost thou know that no sooner shall I see Rāma I shall be done away with ; thou shalt carrying away Sitā meet with thy end along with thy kinsmen. And if dost thou bring Sitā with me from the asylum, none shall be saved,—me, thyself, the city of Lankā and the Rākshasas. Thou dost not relish my words O ranger of the night though prevented by me, who wishes thee welfare ; those men who range on the verge of death, well-nigh finishing the term of their existence do not receive with good grace the counsels of friends.

SECTION XLII.

SPEAKING these harsh words unto Rāvana, Māricha being afraid of him said, "We shall both go. Surely shall I be deprived of my life by him (Rāma) taking up his scimitar and having a bow and arrows in his hands, if I go before him again. Meeting with his prowess thou shalt never return with thy life ; he is like the noose of Death unto thee though thou hadst baffled its power. Thou art vicious-souled, what can I do for thee ? Be thou crowned with success O ranger of the

night, I shall go." The Lord of Rākshasas being pleased with Māricha's words embraced him warmly and said, "This is worthy of thy heroism that thou hast addressed thyself to act after my desire. Thou wert another Rākshasa before and hast now become true Māricha. Do thou now with me ascend this chariot coursing in the air, crested with jewels and driven by asses having faces of a demon. Enchanting Vaidehi thou shalt wend thy way and away shall I carry the daughter of the king of Mithilā by force (when there shall be neither Rāma nor Lakshmana by her.)" Thereupon Tārakā's son assented to Rāvana's words, and both of them ascending the chariot like unto a heavenly car set out for the hermitage. And beholding diverse towns, forests, mountains, rivers, kingdoms and cities they reached the forest of Dandaka and the asylum of Rāma. And descending now from the golden car the lord of Rākshasas together with Māricha beheld Rāma's asylum. Taking him (Māricha) by the hand Ravāna spake saying "There stands the asylum of Rāma surrounded by palm trees. Do thou do that for which we have come here." Hearing the words of Rāvana, the Rākshasa Māricha assuming the wonderful shape of a (golden) deer began to range at large before Rāma's hermitage. The points of its horns were like unto (two) excellent jewels, its countenance was diversified with white and black colour, its face was like a red lotus, its ears were like unto two blue lotuses, its neck was little raised, its belly was like a saphire, its sides were like unto Madhuka flowers, its color was like that of a filament of a lotus, its hoops were like unto *Baidurjas* (a gem of a dark color); of lean thighs; of firm joints; its tail having the diversified color of a rainbow was upraised. It was of a pleasant and cool hue and crested with various jewels.

And in no time the Rākshasa assumed the shape of a beautiful deer. To tempt Vaidehi that ranger of the night, assuming a beautiful countenance painted with diverse

metals, illumining the beautiful forest and Rāma's asylum with its beauty, and ranging at large on the green field and living on grass, began to proceed. That one of lively presence having its body painted with hundreds of silver drops and living on twigs of trees began to range in the forest. Sometimes walking into the plantain house, sometimes walking around the forest of *Karnikâ*, sometimes coming within the compass of Sitā's vision, that best of deer having its back painted with gold began to range slowly around the hermitage. It began to walk at pleasure near Rāma's asylum. Sometimes going, sometimes stopping, at one time running very swiftly and receding the next moment, that best of deer began to range at large. Sometimes playing around, sometimes lying on earth and sometimes following the deer-herd having come within the threshhold of the asylum and then followed again by them that Rākshasa assuming the form of a deer came back to see Sitā. He then began to range at large in the beautiful forest (extending far and wide). Seeing him other forest-deer came (by him) and smelling him fled away into different quarters. That Rākshasa, though expert in killing deer, did not eat them up, though touching, inorder to hide his real self. In the meantime Vaidehi, of auspicious looks whose eyes inebriate like wine, being engaged in plucking flowers, was going sometimes to the *Karnika* grove and sometimes to the mangoe grove. That best of women, ever inured to living in the forest and possessed of a graceful countenance, walking and plucking flowers, saw that jewelled deer, having its body deversified with pearls and diamonds. It had beautiful teeth and lips and had its down resembling silver. She began to behold with affection and with her eyes expanded with surprise. That illusive deer seeing Rāma's wife began to move around as if lighting up that forest (with the fire of its beauty). Beholding that deer ornamented with diverse jewels, and the like of which she

had never seen before, the daughter of Janaka was struck with immense wonder.

SECTION XLIII.

BEHOLDING that deer with its sides painted with gold and silver, while collecting flowers, Sitā, having blameless limbs and beautiful hips and having the color of her body like that of pure gold became immensely pleased and called aloud her husband and Lakshmana with scimitars in their hands. "Do thou come soon, do thou come sôon, O son of the worshipful Sire, along with thy younger brother" —having called (her husband) again and again in this strain she continued beholding that deer. Being thus called by the daughter of the king of Videha those two best of men Rāma and Lakshmana, casting their looks around beheld that deer. Seeing him Lakshmana, struck with fear, said "Methinks, this deer is the Rākshasa Māricha. This vicious Māricha, O Rāma, assuming the shape of a deer oftentimes kills at pleasure the kings who come here a-hunting. He is cognizant of illusions, by virtue of which he has assumed this shape, O best of men ; its countenance is perfectly fine like the abode ot Gandharbas and resplendent like the Sun ; there is no such jewelled deer on earth. O Rāghava, O Lord of earth, there is no doubt that this is nothing but illusion." When Lakshmana spake thus Sitā with a pure smile being under the influence of enchantment contradicted him, and being pleased said "O son of the worshipful Sire, this deer hath attracted my mind, get it for me, pray, O thou of mighty arms ; it shall be an object of sport for us. Many a beautiful deer range at large in the vicinity of our hermitage such as *Chamara*, *Srimara*, *Rik*, *Prishata*, *Bânara*, and *Kinnara*. They are all very beautiful and of mighty strength ; but O

Prince, I have never seen before the like of this deer. In energy, strength and beauty it stands above all deer. Its entire body is diversified with various colors, nay, it is a jewel itself. It moves before me, beautifying the forest with its resplendance, like unto Moon himself. Ah! what beauty, what beautiful a lustre, how musical a voice, this wonderful deer of variegated countenance, hath indeed captivated my heart! If canst thou get by this deer alive, O what wonder, what surprise! When shall we regain our kingdom after the expiry of the term of our banishment, this deer shall beautify the interior of our palace. O Lord, truly shall this celestial deer create surprise in Bharata, yourself, me and my mothers-in-law. O best of men, if canst thou not get hold of it alive its skin shall also look very beautiful (to us). Spreading on Kuça the skin of this golden deer when killed do I wish to invoke the Almighty. It looks (no doubt) unseemly and terrible and smacks of wilfulness on the part of a wife to command her husband in this way, but I am sunk in surprise seeing the countenance of the deer." Rāma's heart was struck with surprise beholding that wonderful deer having its down resembling gold, horns resembling exquisitely fine diamonds, color like that of the newly risen Sun, and resplendance like that of the orbit of the planets. Being enchanted by its beauty and spurred on by Sitā's words, Rāghava pleased, spake unto his younger brother saying "Behold, O Lakshmana, it has immensely excited Vaidehi's desire. On account of its exquisite beauty it shall loose its life to-day. It has its equal no where on the earth—neither in the celestial garden nor in the Chaittraratha forest. The hairs of its body being arranged in regular and contrary courses and being painted with golden drops do indeed look very beautiful. Do thou see, while expanding its mouth, its tongue comes out resembling flaming fire like unto a thunder-bolt reaving the mass of clouds. Its face is like a glass made of

a best blue saphire, its belly resembling a conch and pearl, and it is very difficult to ascertain its shapes. Beholding it who is there (on earth) whose heart is not enamoured? Its beauty resembles the rays of gold and is variegated with diverse hues of jewels. Whose heart is not enveloped with surprise beholding such a celestial beauty, O Lakshmana? Princes, with bows in their hands, while-a hunting in a deep forest destroy deer either for flesh or for sport. Moreover while engaged in sporting they collect many a jewel and various metals as gold and silver, in the woods. There is not the least doubt that these wild riches filling up their coffers are comparatively far better (than the wealth acquired by other sources) like unto the objects of enjoyment, enjoyed at their fancy by the people inhabiting the celestial region. The object which persons desirous of acquiring wealth follow without any discretion in their actions, is the true definition of wealth given by the political economists. Vaidehi of slender waist desireth to sit with me on the exquisitely fine golden skin of this gem of a deer, meseems no deer skin is so comfortable to touch as this—neither the skin of *Kâdali, Priaki, Prabeni* nor of *Abiki*. Truly handsome in this deer and the one that rangeth in the welkin, indeed these two deer only are celestial—the one that rangeth in the sky* (Mrigashirā) and this that rangeth on earth. And if it be a Rakshasa's illusion as thou sayest, O Lakshmana, then it must be killed by me. This cruel vicious-souled Māricha made away with many eminent ascetics, while traveling in the forest; and this Rākshasa assuming the shape of an illusive deer destroyed many kings —mighty archers while a-hunting in this forest; it is for this that this deer must be killed. Formerly this *Bâtapi*† entering into the womb of twice-born ones used to come out reaving

* This refers to *Mrigashira*, the fifth lunar constellation which resembles a deer.—T.

† The name of an *Asur* devoured by Agastya.—T.

them like unto the embryo of a mule. Once on a ti
this Bātapi approached the eminent saint Agastya a
was devoured by him. After the *Sradha* ceremony h
been over, finding that Bātapi desirious of assumi
the shape of a Rākshasa the great saint Agastya s
smiling "Being blinded with thy prowess O Bātapi, th
hast destroyed many eminent twice-born ones on this ea
and for this that I do digest thee. Truly that Rāksha
O, Lakshmana, who wisheth to surpass one like me who h
controlled his senses and is ever engaged in pious offi
shall meet with his end like unto this Bātāpi. Therefo
this Maricha approaching me shall be killed by me like u
Bātapi being devoured by Agastya. Do thou therefo
vigilently protect Vaidehi with mail and armours on. It is (
prime duty, O descendant of Raghu, to protect Jānaki. I sh
either kill this deer or shall get hold of it. Look,
Lakshmana, Vaidehi is extremely anxious to get the skin
this deer I shall therefore proceed at once, O son of Sumit
to catch this deer. The skin of this deer is the best of
kind; for certain shall it loose its life today. As long as I
not kill this deer, O Lakshmana, do thou with Sitā rem
with vigilance in this asylum. I shall in no time come b
with its skin after killing it with one arrow. Do thou s
here, O Lakshmana, with Jānaki in constant fear and vi
lance, along with the mighty Yatayu, intelligent and e
engaged in pious offices.

SECTION XLIV.

HAVING thus directed his brother, the highly energe
son of Raghu equipped himself with his gold-hilted scimit
And girting himself with his bow bent at three places, wh
served him as an ornament,—as well as a couple of quive

hat one of fierce energy sallied out. Seeing that foremost f monarchs approach, that best of beasts from fear isappeared; and then again showed himself. Thereat irt with the bow and sword, (Rāma) rushed where the deer as; and beheld him illumining all before him with his eauty,—and bow in hand (Rāma beheld) him in that vast orest, darting away after gazing at him,—and sometimes eeming to have got beyond arrow range, and at others empting Rāma (by his vicinity). And sometimes influenced y fear and bewildered, (the deer) seemed to course the velkin; and in the forest now he became visible and now vanished from sight. And like the autumual lunar disc enveloped by indented clouds, he momentarily showed himself, and anon discovered himself at a distance. And Māricha wearing the shape of a deer, showing himself and disappearing from sight, drew Rāghava a long way from the hermitage. Thereat Rāma, eagerly anxious to secure the deer, being foiled by the deer, and in consequence growing enraged, wearied out, rested under a shadow, on a sward. And that ranger of the night, wearing the form of a deer, maddening Rāma, discovered himself (again) at a distance surrounded by (other) deer. And Rāma desirous of taking (the beast), seeing him again, set off at speed. At the very moment the deer disappeared from fear; and again showed himself at a distance behind a tree. And seeing him, the exceedingly energetic and strong Rāghava, determined to slay him, growing wroth, taking out a flaming shaft, resembling the rays of the sun, powerfully drew his bow, and firmly setting the shaft, and aiming it at the deer, let go the blazing and burning weapon forged by Brahmā, resembling a flaming serpent. And that best of arrows, like unto a thunderbolt, deeply pierced the breast of Māricha, wearing the shape of a deer. Thereat bounding up high as a palmyra palm, that one whose saws had almost run out, uttered terrible sounds, lying on the earth. And while on the point

of death, Māricha renounced his counterfeit shape. And remembering the words of Rāvana, the Rākshasa reflected, "By what means can Sitā send away Lakshmana, and Rāvana carry off Sitā staying in solitude?" And pierced to the marrow by that peerless shaft, Māricha, renouncing his deer form, resumed his Rākshasa lineaments; and giving up his life attaining a huge person, considering the time had come (for availing himself of the advice tendered by Rāvana), began to cry with the voice of Rāghava, "Ah Sitā! Ah Lakshmana!" And seeing that grim-visaged Rākshasa lying low on the ground, with his person bathed in blood, and rolling hither and thither, Rāma proceeded towards the asylum, thinking of Sitā and revolving within himself Lakshmana's words. While returning he thought aside "Lakshmana said before that this was Māricha's illusion!" His words have been verified now. Truly have I killed Māricha. Māricha has given up his ghost exclaiming aloud Ah! Sitā, Ah! Lakshmana. I do not know what shall Sitā do hearing the cry? And what shall the mighty-armed Lakshmana do?" While pondering thus the hairs of the virtuous-souled Rāma stood on their end. Killing that Rākshasa assuming the shape of a deer and hearing his terrible cry Rāma was overwhelmed with fear arising out of sorrow. Thereupon killing a deer and taking its flesh he hastened towards Janasthāna.

SECTION XLV.

HEARING that cry in the forest resembling her husband's voice Sitā spake unto Lakshmana saying "Do thou go and learn what has befallen Rāghava. He is crying aloud in pitiable accents; hearing them my life and soul are incapable of remaining any longer in their proper places. It behoveth

thee to save thy brother who is crying aloud in the forest; do thou immediately repair hence to save him, who is in need of thy help. He hath been over-powered by the Rākshasas like unto a bullock brought under the power of a lion," Remembering the behest of Rāma, Lakshmana did not go, though accosted thus by Sitā. Extremely mortified, the daughter of Janaka spake unto him saying "O Son of Sumitrā, thou art an enemy unto Rāma, in the garb of a brother. Thou dost not proceed for the relief of thy brother who hath been reduced to such a plight. Dost thou desire, for me, O Lakshmana, Rāma's destruction? Truely being under the influence of lust for me thou dost not follow Rāghava! For this thou dost welcome Rāma's disaster; thou hast no affection for him. For this it is that thou dost sit here without anxiety not seeing the highly effulgent (Rāma). Rāma, following whom thou hast repaired unto this forest, being in danger, of what avail is life unto me?" Vaidehi speaking thus being influenced by sorrow, and with tears in her eyes, like unto a deer, Lakshmana spake unto her saying "O Vaidehi, celestials, Danavas, Gandharbas, Rākshasas, Asuras, or Pannagas, there is none who can defeat thy husband. There is not the least doubt in this. Worshipful madam! Celestials, Danavas, Gandharbas, Rākshasas, Piçachas, men, Kinnaras, animals, or birds, there is none among them, who can withstand Rāghava, who equals the lord of celestials in warfare. In fact there is none who can do away with Rāma in battle. It doth not behove thee therefore to accost me thus. Nor do I dare leave thee here alone in this forest without Rāma. Even the mighty heroes, as the Lord of celestials, cannot subdue his prowess with all their strength. Even the Almighty Himself, with the celestials and the three worlds, cannot defeat htm. Do thou therefore renounce grief and console theyself. Sooner shall thy husband return killing the best of deer. It is not his voice nor one sent by any deity. It is but an illusion of that

Rākshasa (Māricha). O Vaidehi, thou hast been left unto my charge by the high-souled (Rāma)—I therefore do not dare leave thee behind, O thou the jewel of a damsel. We have made these night-rangers our enemies. For compassing the destruction of Khara, O worshipful one, and devastating Janasthāna, Rākshasas oftentimes use improper words unto us in this extensive forest. O Vaidehi, to create mischief unto the pious is the only amusement of these Rākshasas—thou shoudst not therefore be anxious for this." Being thus addressed by him her eyes were reddened with ire, and she spake these harsh words unto the truthful Lakshmana saying "O cruel one! O thou the destroyer of thy line! it is a disgrace unto thee that thou wishest to protect me (killing Rāma). Methinks, this mighty disaster of Rāma is welcome unto thee, or else why shouldst thou seeing this, speak thus, O Lakshmana. It is not a wonder that an evil desire lurks in thee who art a hypocrite and a cruel-hearted enemy. Verily art thou a monster of wickedness, that Rāma repairing unto woods, thou hast, being lustful for me, followed him alone. Or hast thou been engaged by Bharata to act thus? But thy or Bharata's intention shall not be satisfied, O Saumitre. How shall I desire another man after serving the lotus-eyed Rāma of dark-blue hue as my husband? I shall renounce my life before thee, therefore, O Lakshmana; without Rāma I shall not maintain my being for a moment on this earth." Hearing these brazen words of Sitā, capable of making one's down stand on end, the self-controlled Lakshmana with joined hands spake unto her saying "Thou art a very Goddess unto me, I therefore dare not answer thee. What thou hast spoken, O Maithelee, is nothing surprising for females. Such is the nature of womankind on this earth. Women by nature are crooked, fickle, devoid of religious knowledge, and bring about difference between father and son. O Vaidehi, O daugther of Janaka, truly am I incapable of putting up with these words of thine. They have

pierced through both of my ears like a heated *Nârâcha*. However the deities ranging in this woodland are my witnesses—may they hear thee. I spoke what was fair and have been thus addressed by thee with these harsh words. I do alawys obey my superior's commands. Fie on thee! Thy destruction is near at hand that dost thou suspect me, being influenced by this womanish nature. I shall go where Kākuthstha is, may good betide thee, O thou the best of damsels! May the deities of the forest protect thee, O thou of expansive eyes! Many a bad omen appear before me. May I see thee again when I shall come back with Rāma." Being thus accosted by Lakshmana the daughter of Janaka replied weeping and being bathed in tears. "Without Rāma, O Lakshmana, I shall drink virulent poison, enter fire or dive into the Godaveri. I shall destroy this body either by hanging or by falling down from the top of a high object. I shall never be able to touch another man but Rāma." Speaking thus unto Lakshmana, Sitā, being enveloped with grief, weeping, struck her belly* with her hands. Seeing the daughter of Janaka of expansive eyes weep thus in pitiable accents, Lakshmana losing his attention began to console her. Afterwards the pure-hearted Lakshmana, having control over his senses, saluting Sitā with clasped palms and bending low a little proceeded where Rāma was, casting again and again his glance upon her as he went.

* Properly it should be "struck her breast." But it has a special significance here, i. e.—she would not be satisfied until her belly be filled with all the Râkshasas slain.—T.

SECTION XLVI.

HAVING been addressed with those harsh words the younger brother of Rāghava, enraged, proceeded at once, being anxious to see Rāma. Thereupon the ten-necked one, availing of this opportunity came before Vaidehi assuming the semblance of a mendicant. Wearing a soft silken cloth, with a lock of hair on his head with an umbrella and shoes and having on his left shoulder a rod and *Kamandalu*, the highly powerful one assuming the appearance of a wandering devotee carrying thiee long bamboo staves appeared before Vaidehi in the forest when there was none of the brothers by her. He saw there the young and pious daughter of the king like unto an evening void of both sun and moon and as the highly terrible Rāhu eyes Rohini forsaken by Moon. Seeing that terrible one the doer of evil deeds, the trees of Janasthana did not move nor the wind did blow. Seeing him eye Sitā with his blood-red eyes, the fast streaming river Godaveri even slackened its course out of fear. In the mean time the Ten-necked Rāvana, enquiring about Rāma's weak points appeared before Vaidehi in the guise of a mendicant. Like unto *Sani* approaching *chitra*, that impious one, assuming the appearance of a pious man like a well covered with grass, approached Vaidehi who was bewailing her husband. And seeing that pious spouse of Rāma—Vaidehi, Rāvana stood before her. Her lips and teeth were extremely fine, her face resembled the full moon and her eyes were like lotus-petals. She had a yellow silken cloth on and sat in the thatched cottage, overwhelmed with grief and bathed in tears. And that ranger of the night with a pleased heart approached Vaidehi. Seeing her that Lord of Rākshasas was pierced with the shafts of passion. And speaking highly of her, surpassing in beauty the three worlds and resembling by the excellence of her own person the very goddess

of wealth herself Rāvana uttering the name of God spake unto her saying, "O thou having the color of gold and silver, O thou wearing silken cloth, O thou appearing like a lotus wearing a garland of lotus-petals, O thou of beautiful countenance! Art thou Bashfulness, Beauty, Fame, Wealth, Apsara, Dignity or Rati herself who is ranging at will in this forest? All thy teeth are equal having their tops like unto the buds of *Kunda* flower, beautiful and yellow. Thy eyes are expansive, clear, of bloody hue, and having black pupils. Thy hip is fleshy and spacious. Thy thighs are like those of elephants, round, fleshy and perfectly strong. Thy nipples are bulky, pointed, highly captivating like cold palm fruits, beautiful and ornamented with diverse jewels. O thou of beautiful smile! O thou of beautiful teeth! O thou of beautiful eyes! O fine damsel, thou dost carry away my heart like unto a river carrying away its banks by its stream. The lock of thy hair is exquisitely fine, thy breast very close and thy waist is so thin that they may be got round even by fingers. There is none so beautiful like thee—a Goddess, a Gandharbhi, a Yakshi or a Kinnari. I had never seen before on this earth a damsel so beautiful as thou. This thy beauty the best on earth, thy youth, thy grace and thy abode in the forest do agitate my mind. So it is well for thee to come (with me); it doth not behove thee to remain here. This is the abode of terrible Rākshasas wearing shapes at will. Picturesque palaces, prosperous cities and sweet-smelling gardens are worthy of thy abode. O thou of dark-blue eyes, fine is thy garland, fine is the smell of thy person and fine is thy apparel—methinks fine is thy husband too. O thou of pure smile! whom dost thou belong to?—Rudras, Marutas, or Vasus—Meseems, O fine damsel thou art a very goddes. No one comes here—the Gandharbas, the celestials or Kinnaras; this is an abode of the Rākshasas; how dost thou come here? Art thou not afraid of these monkeys, lions, tigers, wolves,

bears, herons and hyenas? Alone in this forest, art thou not afraid of these terrible elephants of fierce motion and maddened with the exuding of their temporal juice? Who art thou? Whose wife? What for dost thou range alone in this forest of Dandaka frequented by terrible Rākshasas?" Thus addressed was Vaidehi by the vicious-souled Rāvana. Seeing him come under the guise of a twice-born one, Maithelee worshipped him with diverse articles necessary for serving a guest. Offering him a seat first and afterwards inviting him to wash his feet she said unto that one of placid look "cooked rice is ready." Seeing Rāvana approach with *Kamandalu* and wearing a red cloth under the guise of a Brahmana, Maithelee could not pass by him any way, and considering him a twice-born one by various signs invited him as if a Brahmana saying, "O Brahmana, do thou sit on this seat facing the right; do thou take this water (to wash thy feet); do thou enjoy these well-cooked eatables growing in the forest and intended for thee." Jānaki the wife of Lord of men inviting him thus, Rāvana, casting a look upon her, addressed himself for his own destruction, to carry her away. She was anxiously expecting the return of Rāma who had gone a-hunting with Lakshmana; she looked around and beheld but on all sides the spacious yellow forest-land—there was neither Rāma nor Lakshmana.

SECTION XLVII.

BEING thus addressed by Rāvana under the guise of a mendicant, desirous of carrying her away Vaidehi thought within herself—"This person is my guest and a Bhahmin ; he may curse me if I do not speak to him." Thinking this for a moment Sitā said "May good betide thee ! I am the daughter of the high-souled Janaka, the king of Mithilā, the beloved Queen of Rāma and my name is Sitā. Dwelling in the palace of Ikshakus for twelve years, I enjoyed many things passing human and had all my desires satisfied. On the thirteenth year king (Daçaratha) counselled with his ministers about the installation of Rāma. Accordingly everything necessary for the installation being made ready, Kaikeyi, one of my mothers-in-law, begged of her husband a boon. Bringing my father-in-law under control by means of her virtuous deeds, Kaikeyi begged, of that truthful, best of monarchs, two boons namely the exile of my husband into woods and the installation of Bharata, and said "I shall never eat, drink or sleep and (if Rāma be iastalled) I shall end my life." Kaikeyi speaking thus, that lord of earth, my father-in-law begged her to accept diverse riches ; but Kaikeyi did not agree. Then the highly effulgent Rāma, my husband was twenty-five years old, and myself was eighteen years old counting from my birth. My husband is known all over the world under the name of Rāma. He is truthful, good-natured, of pure character, ever engaged in the welfare of all created beings, of mighty-arms and expansive eyes. Our father the king Daçaratha was entirely under the control of passions, and hence for the satisfaction of Kaikeyi did not install Rāma. When Rāma came to his father for being installed Kaikeyi spoke unto my husband the following cruel words, "Do thou hear, O Rāghava, how I have been ordered by thy Sire. This kingdom, rid of thorns

is to be conferred on Bharata, and thou shalt have to sojourn into woods for years nine and five. Do thou therefore repair unto forest, O Kākuthstha and save thy Sire from untruth." Whereto Rāma fearlessly replied 'So be it!' Hearing her words my husband of firm vows acted accordingly. He always maketh gifts and taketh none. He always speaketh truth and never telleth an untruth. This is his best observance, O Brahmana. His half-brother named Lakshmana is of mighty prowess. That best of men is Rāma's help and the destroyer of foes in battle. That brother of his named Lakshmana is of firm resolution and given to asceticism. With a bow in hand he hath followed (Rāma) flying as an exile unto woods along with me. Thus that one (Rāma) of firm resolution and ever engaged in pious offices wearing matted hair and assuming the semblance of an ascetic hath entered this forest of Dandaka along with myself and his younger brother. O thou the best of twice-born ones, we three being deprived of our kingdom by Kaikeyi have been living in this dense forest by virtue of our effulgence. Do thou take heart for a moment and live here. Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog and *Gosamp.* Truly do thou relate unto me thy name, *Gotra* and leneage. O thou twice-born one, why dost thou range alone in this forest of Dandaka?" Sitā the wife of Rāma speaking thus, the mighty Lord of Rākshasas—Rāvana replied with these harsh words—"O Sitā I am that Rāvana, the lord of Rākshasas, whom fear the celestials, Asuras and human beings. O thou of blamless beauty, seeing thee of golden hue and wearing silk cloth I do not relish my own wives. I have brought many a beautiful damsel from various quarters, do thou become my foremost Queen amongst them. That great city in the midst of the ocean, Lankā, encircled on all sides by the sea and situated on the summit of a hill, is my capital. There shalt

thou with me, O Sitā, walk in gardens, and thus thou shalt no more long for living in the forest. If thou dost become my wife, O Sitā, five thousand maid-servants decorated with divers ornaments shall serve thee." That blameless daughter of Janaka, being thus addressed by Rāvana, was highly enraged, and, passing by him, replied, "I am a dependant of Rāma, who is incapable of being shaken, like unto a mighty mountain, incapable of being agitated, like unto a vast ocean, and resembling Mahendra in effulgence. I am a dependant of that great and truthful Rāma who is gifted with auspicious marks and like unto a fig tree. I am dependant of that lion among men, Rāma, of mighty arms, of a spacious breast and treading like a lion. I am a dependant of that son of a king, Rāma, of mighty arms, having control over his passions, whose face resembles the full moon and whose fame hath spread far and wide over the earth. Why dost thou being a tiger wish for a she-lion ? Thou shalt not be able to touch me like unto the rays of the sun. O thou wretched Rākshasa, when thou hast desired to steal away Raghava's beloved spouse, surely dost thou see these trees (before thee) as made of gold. Dost thou wish to uproot the teeth from the mouth of a lion, that enemy of deer, or from that of a serpent ? Dost thou wish to clasp with thy hands the Mandara hill, or dost thou wish to walk in peace after drinking poison ? Dost thou wish to rub thy eyes with pins and lick a razor with thy tongue ? Thou dost wish to swim across an ocean, having a rock tied unto thy neck. Thou dost wish to get at the Sun and Moon, to bind a flaming fire with a piece of cloth and walk through iron-spikes, as thou hast wished to come by the worthy spouse of Rāma. Mighty is the difference between Rāma and thee, like unto that between a lion and a jackal, a sea and a rivulet, nectar and gruel, gold and iron, sandal and mud, an elephant and a cat, a crow and Garura, a peacock and a *madgie* (an acquatic bird), or a duck and a vulture. Even

if thou dost steal me, that mighty archer Rāma, gifted with the prowess of the lord of celestials, living, surely shall I die, like unto a gnat sucking clarified butter." Addressing those words unto that wicked ranger of the night, that innocent (Sitā) shook like a plantain tree shaken by the wind. Thereupon Rāvana, like unto Death in prowess, trembling, began to relate unto her with a view to frighten (her) his race, power, name and actions.

SECTION XLVIII.

After Sitā had spoken these harsh words, Rāvana, enraged, with a frown, replied "O thou of a beautiful countenance, I am the step-brother of the Lord of wealth and my name is the mighty Ten-necked Rāvana. May good betide thee! Like unto people fearing Death, the celestials, Gandharbas, Piçāchas, Pannagas and Serpents fly in diverse directions being frightened by me. I have subdued by my prowess, my step-brother, the Lord of wealth in a conflict, quarrelling with him for some reason. Thereat, that one carried by men, renouncing out of my fear this wealthy abode of Lānka, hath been living on that Lord of mountains, Kailāça. O thou auspicious one, by virtue of my prowess I have taken away that beautiful chariot of his called Puspaka. Ascending that chariot thou shalt travel by the etherial route. O Maithilee, when I am excited with ire, Indra and other celestials at the mere sight of my countenance fly away in divers directions out of fear. Wherever I live, the Wind bloweth cautiously and the Sun (of piercing rays) out of fear for me appeareth in the welkin like the Moon. What shall I say more? Wherever I live, even the leaves of the trees do not flutter and the currents of the rivers are stopped. Beyond the ocean stands my beautiful capital

Lankā like unto Indra's Amarāvati, (the capital of the Lord of celestials), guarded on all sides by the terrible night-rangers and encircled by yellow walls. That beautiful city hath gate-ways of ornamented and jewelled arches and golden apartments. It is filled with elephants, horses and chariots, always resounds with the sounds of bugles, and is beautified with gardens having divers trees of wished-for fruits. O Sitā, O thou the daughter of a king, in this city shalt thou dwell with me. O large-minded damsel, thou shalt never think of earthly women. O thou of an exquisite countenance, enjoying these many things passing human, thou shalt not any more think of Rāma—a human being of brief existence. Placing his beloved son on the throne, king Daçaratha hath sent away his eldest son of weak prowess into the woods. O thou of expansive eyes, what shalt thou do with that wretched ascetic Rāma who hath been deprived of his kingdom ? I am the lord of the whole world of Rākshasas ; being pierced by the shafts of Kāma have I come by thee. It doth not behove thee therefore to pass by me. O timid damsel, truly shalt thou repent afterwards if thou dost disregard me, like unto Uruashee kicking Purarava. Rāma is a human being and is not even equal to a finger of mine in battle. By thy good luck have I come unto thee—do thou give thyself up unto me, O thou of a beautiful countenance." Being thus addressed by him, Vaidehi exceedingly wroth and with blood-red eyes spoke unto that Lord of Rākshasas in the lonely forest, these bold words. "How dost thou wish to perpetrate such an impious deed after introducing as thy brother that highly worshipful Kuvera adored by all the deities. O Rāvana, surely shall all the Rākshasas meet with death, who have such a stupid, harsh and lustful person like thee for their king. One can breathe on this earth carrying away Indra's wife, Sachi—but stealing me, the wife of Rāma, no body shall be able to live in peace. O Rākshasa, it might be possible for one to live on this earth

treating contemptuously the wife of the holder of thunder-bolt, but insulting me none shall escape the hands of Death even if he drinketh nectar.

SECTION XLIX.

HEARING those words of Sitā the highly powerful Ten-necked one striking his hands together, increased his body too high. Thereupon, that one skilled in speech again spake unto Maithilee, "Methinks thou hast run mad. Hast thou not heard of my valour and prowess? Stationing myself in the welkin I can with my hands raise up the earth. I can drink up the waters of the ocean. And engaged in conflict I can destroy Death itself. With my sharpened shafts I can pierce the Sun and cut asunder the earth. Thou art mad with thy beauty. Do thou look upon me, who am capable of illusions." When he had spoken thus, his yellow eyes became blood-red with rage and assumed the, semblance of flaming fire. Thereat Rāvana, the younger brother of the Lord of wealth, changing his placid countenance, instantly assumed his own terrible shape resembling that of Yama. Highly exercised with ire, that ranger of the night became of ten countenances and twenty arms; his eyes were bloody and he appeared beautiful like unto blue clouds, being dressed in gold-hued apparel. Leaving aside the semblance of a mendicant, that lord of Rākshasas, Rāvana, increasing in bulk, assumed his own shape. And wearing a blood-red cloth he stood there fixing his look upon that jewel of a damsel—Maithili. Thereupon Rāvana spake unto Mathili like unto the rays of the sun, having a head of black hair and wearing apparel and ornaments, saying, "O thou fine damsel, if thou dost wish to have a husband known all over

the world, do thou surrender thyself unto me. I am a worthy husband for thee. Do thou serve me for ever, thy praiseworthy husband. O fine lady, I shall never do what thou dost not like. Renouncing thy attachment for a man, do thou place thy love in me. O foolish girl, worthy of being adored by the learned, for what quality art thou attached unto Rāma of a limited life, who hath been deprived of his kingdom and hath his desire frustrated, and who of an evil intent, hath, at the words of his wife, renouncing his kingdom and kinsmen, been living in this forest—the abode of voracious animals." Speaking thus unto Maithili, sweet-speeched and worthy of being sweetly addressed, that highly wicked Rākshasa, Rāvana, being exercised with lust, approached towards Sitā and got hold of her, like unto Budha holding Rohini in the sky. With his left hand he held her, having eyes like unto lotus-petals, by the hair, and with his right hand got hold of her thighs. Seeing Rāvana of sharpened teeth, and mighty arms, resembling the summit of a mountain and like unto death itself, the deties of the forest became highly terrified and fled in different directions. Instantly appeared there the celestial car of Rāvana, decked in gold, drawn by asses and making a terrible sound. Thereupon, that one emmiting terrible accents, remonstrated with Vaidehi in harsh words and clasping her ascended the car. The virtuous Sitā, being thus caught by Rāvana,began to cry aloud, addressing Rāma, who had gone away to a distant forest. Rāvana, racked with lust, rose high up with her like unto the wife of a *Pannaga,* though she tried her best (to get rid of him), for she was not in the least attached unto him. Being thus carried away by the ethereal track by that Lord of Rākshasas, Sitā began to cry aloud, like one mad, distressed and of deranged senses. "Ah! mighty Lakshmana, ever ministering unto the satisfaction of thy superiors, dost thou not know that I have been stolen away by a Rākshasa assuming

shapes at will? O Rāghava, for virtue hast thou renounced thy life, happiness and wealth,—dost thou not see that I have been carried away by one of mighty iniquity? O thou the subduer of foes,thou dost always control the rebellious,—why dost thou not punish such a vicious Rākshasa? The vicious do not instantaneously meet with the fruits of their actions; as for corn to ripen requires the assistance of time. For this iniquitous deed, which thou hast perpetrated, availing of the time and losing thy sense, thou shalt meet with a mighty disaster from Rāma, bringing about thy end. Ah! being the virtuous wife of the virtuous and far-famed Rāma, I have been stolen away. Now hath the desire of Kaikeyi and other relations been fulfilled. I invoke this Janasthāna and these flowery Karnikās to tell Rāma that Rāvana hath stolen away Sitā. I invoke thee, O Godāvari, having swans and cranes sporting in thy stream, to tell Rāma that Rāvana hath stolen away Sitā. I salute and invoke the deities that live in this forest of many trees to tell my husband of my being stolen away (by Ravāna). I do seek the refuge of all deer, birds and other animals that live in this forest, and may they all communicate unto Rāma the news of his dear spouse being carried away, and tell him that Sitā, losing her control, hath been stolen away by Rāvana. Even if I am taken away by Yama, and if the mighty-armed Rāma is apprised of it, surely shall he bring me back by the display of his prowess." Racked with sorrow that one of expansive eyes, while thus bewailing in piteous accents, she espied Yatāyu, the king of vultures, seated on a tree. Thereat the daughter of Janaka, brought under the control of Ravana and terrified, began to cry and utter those piteous words—"O worshipful Yatāyu, do thou see that this vicious lord of Rākshasas hath ruthlessly carried me away like one having no husband. Thou wilt not be able to withstand this mighty, wicked and cruel night-ranger wearing emblems of conquest and having a scimitar in his hand. Do thou relate unto Rāma and to

Lakshmana everything about my being carried away from the beginning to the end.

SECTION L.

HEARING these words Yatāyu, who lay buried in a deep slumber, awoke and beheld both Rāvana and Jānaki. Thereat the lord of birds resting on the tree, having a big sharp beak like unto the summit of a hill, addressed these soft words unto Rāvana, "O brother Ten-necked one, I am conversant with Purānas, of truthful vows and abide by religion. It doth not behove thee to perpetrate such an iniquitous deed before me. I am Yātayu, the mighty lord of vultures. Daçaratha's son Rāma is the lord of all men like unto Mahendra and Varuna. He is ever engaged in the welfare of all men. This exquisitely beautiful and far-famed Sitā whom thou art about to steal away, is the married wife of that lord of men. And how dost thou thyself being a monarch and engaged in the royal office of maintaining subjects, carry away by stealth another's wife? O thou of mighty prowess, thou shouldst specially protect the wives of kings. Do thou therefore control thy base inclination of oppressing another's wife. A hero doth never perform what bringeth calumny upon himself. It becometh every individual to save another's wife from the touch of a second man like unto his own wife. O son of Paulastya, at the instance of the king mild subjects perform many an action conducing to virtue, wealth and desire, though not mentioned in the *Sastras*. The king is the virtue, the king is the desire and the king is the prime jewel of all subjects. Virtue, desire or sin—every thing ariseth from the king. O thou the best of Rākshasas, thou art vicious and unsteady; how hast thou come by riches like unto a sinner attaining to the abode of

celestials? A vicious person can never relinquish his sinful habits—virtue doth never reside in the abodes of impious persons.

The mighty and the virtuous-souled Rāma hath committed nothing wrong in thy city or thy dominions. Why dost thou then commit wrong by him? Khara of Janasthāna is highly wicked and if Rāma of blameless actions hath killed him on Surpanakha's account how is he to blame? Why dost thou then carry away the wife of that lord of men? Do thou soon leave off Vaidehi. Like unto Indra burning down Vitrasura, Rāma, looking with his terrible eyes like flaming fire, shall reduce thee to ashes. Dost thou not understand that thou hast tied with cloth a virulent serpent? Dost thou not see that thou hast placed around thy neck the noose of death? It is always proper to carry such a weight as doth not exhaust (him who carries); it is always proper to take such a food as doth not cause illness. Who engageth himself in such an action as doth not confer virtue, fame or glory, but bringeth about physical affliction only? O Rāvana, I am sixty thousand years old and have been administering regularly my ancestral kingdom. Old though I am, thou shalt not be able to carry away with safety Janaki in my presence, young, accoutered in mails as thou art with bow and arrows in thy hands and ascending a car. As it is not easy to destroy, by the reasonings of Logic, Vedas and Sruties containing eternal and immutable truths, so thou shalt not be able to carry away Vaidehi by force before me. If thou art a hero do thou fight. Or do thou wait for a moment, O Rāvana, thou shalt also embrace the earth like unto Khara. Soon shall Rāma clad in bark destroy thee in the battle field, who hadst many a time and oft destroyed in conflict the celestials and Dānavas. These two princes Rāma and Lakshmana are at a distance, what shall I do now? O vile being, undoubtedly shalt thou, terrified, be destroyed by them. Myself drawing my breath thou shalt

not be able to carry away this beloved queen of Rāma, the pure-natured Sitā having eyes resembling lotuses. It is my duty to do good unto the high-souled Rāma and Daçaratha even at the sacrifice of my life. Do thou stand, O Ten-necked one. Behold for a moment. O Rāvana, I shall throw thee headlong from this car, like unto a fruit from its stalk. O ranger of the night, even to my utmost might I will render thee hospitality in encounter.

SECTION LI.

WHILE Yatāyu, the king of birds, spake this, Rāvana, the lord of Rākshasas, wearing pendants made of pure gold, having his eyes reddened with ire, darted towards him. Thereupon they began a terrible conflict in the welkin, like unto clouds driven by wind. There occured a mighty conflict between Yatāyu, the lord of vultures, and Rāvana, the lord of Rākshasas, like unto two *Malyavān** hills supplied with wings. Thereat Rāvana began to shower continually terrible and sharpened pikes, iron arrows and *Vikarnis* upon the mighty lord of vultures. Yatāyu, the king of birds, began to withstand in conflict the arrows and weapons darted by Rāvana, and wounded Rāvana's person with his feet supplied with sharpened talons. Thereupon, to destroy his enemy, that mighty hero, the Ten-necked Rāvana, being exercised with ire, took up ten terrible arrows like unto the sceptre of Death, and stretching the bow to the full he shot those straight-coursing sharpened shafts at Yatāyu, the king of birds. Beholding Jānaki with tears in her eyes in that Rākshasa's car, Yatāyu, the king of birds, disregarding those arrows, darted towards Rāvana, and with his feet

* A mountainous range described as one of the smaller mountains of *India* proper, lying eastward of mount *Meru*.—*T.*

broke asunder his bow with the arrows, adorned with pearls and diamonds. Thereat Rāvana, almost beside himself with wrath, taking up another bow, began to shower arrows by hundreds and thousands. Being covered with those arrows, the lord of birds appeared like a bird lying in his nest. Pushing away these arrows by the wind of his wings, he again snapped that mighty bow with his feet, and with a stroke of his wings shattered Rāvana's flaming shield like unto burning fire. Thereupon, moving away with the wind of his wings Rāvana's blazing cuirass resembling flaming fire, Jatāyu in that conflict made away with his fleet-coursing asses having the faces of demons. Next crumbling into pieces with his impetus the mighty chariot of Rāvana, coursing at will, flaming like fire, having steps studded with jewels, and a wooden pole, and throwing dowu the umbrella and *chowris* like unto the full moon along with the Rākshasas engaged in carrying them,the effulgent and mighty lord of birds shattered the head of the charioteer with the strokes of his beak. Having his bow snapped and deprived of his car, horses and charioteer, Rāvana fell down to the earth, taking Vaidehi on his lap. Beholding Rāvana fallen on the ground and of broken conveyance, all creatures praised the king of vultures again and again and worshipped him.

Thereupon, finding the lord of birds worn out on account of his old age, Rāvana, highly encouraged, again rose high up in the welkin, taking Maithili with him. He had all his weapons broken in the conflict, and had but his dagger left to him. Beholding him proceed thus pleased, taking the daughter of Janaka on his lap,—all his weapons having been lost, with his sword alone left,—the mighty and powerful lord of vultures, Yatāyu, rose up and, darting towards Rāvana, resisted him and said,—"O Rāvana of feeble sense, it is for the destruction of the whole line of Rākshasas that thou carriest away this spouse of Rāma, having arrows like

unto thunderbolts. Like one thirsty drinking water, thou dost address thyself to drinking poison along with thy friends, courtiers, four-fold forces, servants and relatives. Foolish persons unaware of the fruit of their actions, meet in a short time with their own destruction,—so shalt thou very soon meet with thy own end. Thou hast been bound up by the noose of Death; and, proceeding whither, shalt thou save thyself, like unto fish eating up baits with hooks for their own destruction? O Rāvana, it is beyond thy power to defeat the Kākutsthas. They shall not forgive thee for this thy encroachment upon their asylum. What hath been perpetrated by thee, coward, is blamed by all, and is the way taken recourse to by thieves and not by heroes. Do thou fight, O Rāvana, if thou art a hero, or wait for a moment and thou shalt lie down on the earth like unto thy brother Khara. Truly hast thou for thy own destruction engaged thyself in these impious acts, which are perpetrated by men on the eve of their death. What person doth that which leadeth solely into sin? Neither the lord of celestials nor the self-create Deity doth engage in such an action." Addressing these moral words, the mighty Yatāyu swooped on the back of that Ten-necked Rākshasa. Like unto the rider of a mad elephant, the lord of vultures began to tear Rāvana with his sharpened claws, and that one having for his weapons his beak, talons, and wings, began to rive Rāvana's back with his beak and claws, and to uproot his hair. Being thus aflicted again and again by the king of vultures, the Rākshasa shook, with his lips quivering in anger. Beside himself with anger, Rāvana, holding Jānaki fast by her left flank, struck Yatāyu with his palms. Yatāyu, the subduer of foes, bearing the strokes, tore into pieces his ten left arms with his beak. His arms cut off, instantly sprang up as many others, like unto serpents issuing out of ant-hills, being exercised with the pangs of poison. The mighty Ten-necked one, leaving aside Sitā, out of anger bore down Yatāyu with his fists and

feet. Thereupon arose a mighty conflict between the lord of of vultures and the lord of Râkshasas of incomparable prowess. Yatâyu addressing himself to displaying his prowess for the benefit of Râma, Râvana taking out his dagger, cut off his two wings, two legs and two sides. The ranger of the night of cruel deeds having sundered his wings, the king of vultures approaching wellnigh the verge of death, fell down on the earth. Beholding him fallen on the ground with his person bathed in blood, Sitâ became exceedingly aggrieved and darted towards him like unto a friend. The lord of Lankâ beheld Yatâyu, fallen on the ground, resembling sable clouds, having a yellow breast and of exceeding prowess,—like unto an extinguished forest-fire. Then Sitâ the daughter of Janaka, having a moon-like countenance began lamenting, clasping with her hands Yatâyu, crushed and fallen on the ground by the vehemence of Râvana's prowess.

SECTION LII.

BEHOLDING the king of vultures slain by Râvana, that one possessed of a face fair as the moon, striken with grief, broke out into lamentations, saying, "Throbbings of the eyes or other parts of the body, dreams, seeing birds or hearing their voices, are found to augur happiness or misery to men. And, O Râma, although birds and beasts are scampering away before thee on my account, thou understandest not the mighty mishap that has befallen thee. O Râma, this bird, who, moved by kindness, had come to rescue me, owing to my (ill) luck, lies slain on the ground. O Kâkutstha, O Lakshmana, save me!" Thus did that best of females, afflicted with fear, bewail; and those near (her) heard her lamentations. Thereat, that lord of the Râkshasas,

Rāvana, darted towards Vadehi, who, with a faded wreath for her ornament, was bewailing in forlorn guise. Exclaiming repeatedly, "Leave off!" "Leave off," the lord of the Rākshasas got at her, as she was clasping a mighty tree as if it were a creeper. And as she, bereft of the company of Rāma in the wilderness, was wailing, saying, "O Rāma," "O Rāma," that one resembling the Destroyer himself, with the view of compassing his own end, seized her by her hair. On Vaidehi being thus outraged, this entire world consisting of mobile and immobile objects, had its nature altered. A dense darkness enveloped (everything). And the air did not breathe there; and the sun grew dim. Espying with his divine vision that Sitā was overcome, that Deity, the graceful Great-father exclaimed, "Our work is accomplished." And seeing Sitā overpowered, the supreme saints inhabiting the Dandaka forest, concluding the destruction of Rāvana to be as good as accomplished without much ado, became at once delighted and aggrieved. As she went on weeping with "O Rāma," "O Lakshmana," Rāvana—lord of Rākshasas —taking her, coursed through the sky. And then the king's daughter hued like molten gold, clad in a yellow silken cloth, looked exceedingly beautiful like unto lightning. And on her yellow cloth streaming up, Rāvana looked surpassingly graceful like a hill aflame with fire. And coppery fragrant lotus-leaves belonging to the eminently auspicious Vaidehi showered upon Rāvana. And her gold-glowing silken cloth, flying in the air, appeared like clouds colored by the sunken sun. And her blameless countenance on Rāvana's lap in the sky did not appear beauteous without Rāma,—like a lotus without its stalk; it appeared like the moon risen tearing away dark clouds. And in the aerial regions her countenance on Rāvana's lap furnished with a fair forehead and graceful hair glowing like the interior of a lotus, without scars, graced with white, shining, stainless teeth, having excellent eyes,—lovely like the moon, having a shapely nose,

a rubeous upper lip,—wearing the splendour of gold in the sky,—that captivating countenance of hers in consequence of her weeping, and of being stained with tears, as also owing to the violence it had undergone at the hands of the lord of Rākshasas,—did not appear beautiful without Rāma; like the moon risen during the day. And furnished with the hue of gold, Mithilā's daughter beside the dark-bodied lord of the Rākshasas, looked like a golden girth round a sable elephant. And Janaka's daughter, yellow-hued like lotus, having the lustre of gold,—and adorned with shining ornaments, coming in contact with Rāvaha, appeared like lightning embosomed among clouds. And in consequence of Vaidehi's ornaments sending sounds, the lord of Rākshasas resembled an entirely dark rumbling cloud. And as Sitā was being borne away, showers of blossoms, falling off from her head, were scattered all around on the earth beneath. And that blossomy shower all around, drawn up by the vehemence of the ten-headed Rāvana, again alighted beside him. And the showers of blossoms scattered around Vaiçravana's younger brother, looked like rows of burning stars round the foremost of mountains.* And the bangles studded with gems, loosened from Vaidehi's feet, fell on the earth, like the lightning circle.† Of hue like the light red of tender twigs, Vaidehi set off the dark-bodied lord of Rākshasas, as does a golden cover an elephant. Vaiçravana's younger brother carried away Sitā, who, like a mighty meteor, filled the heavens with her splendour. And like stars of exhausted religious merit dropping down from the sky, her fiery ornaments began to fall to the earth with sounds. And the chain of the splendour of the moon, removed from Vaidehi's breast, falling down, shone like the Gangā dropping from the sky. The trees filled with various fowls, with their tops waving because of the wind blowing on high

* Sumeru.—T.

† Instead of *On the earth*—some texts have [bangles] *sweet-sounding*.—T.

and swaying them, seemed to say, "No fear," [unto Sitā.] And the pools with their lotuses faded and their fishes agitated, seemed to sorrow for the desponding daughter of Mithilā as for their friend. And following Sitā's shadow, lions, and tigers, and other beasts and birds, rushed from all sides in wrath. And the mountains, with their faces washed with water-falls representing tears, and their summits resembling uplifted arms, seemed to lament for Sitā, as she was being carried away. And beholding Vaidehi carried away, the glorious Sun, oppressed with sadness, had his rays dimmed and his disc darkened. "Virtue is not; and where is truth? And there is neither sincerity nor kindness,—in a case in which Rāvana is carrying away Rāma's Vaidehi;" thus did all creatures lament in numbers. And the young of deer, afflicted with fear, wept with woe-begone faces. And the sylvan deities, looking up now and again with eyes betokening fear, had their persons all in a tremble. For compassing his own destruction, the Ten-headed one carried away the intelligent Vaidehi, bewailing bitterly, Sitā, who had come by such misfortune, sweet-voiced, crying, "O Lakshmana" "O Rāma," and casting glances on the ground many a time and oft,—the ends of her hair waving and her *tilika* wiped out. Then oppressed with the load of fear, Sitā of luminous smiles,—Mithilā's daughter, bereft of her friends —not beholding either Rāma or Lakshmana, became pale of countenance.

SECTION LIII.

SEEING him fly up into the air, Janaka's daughter, Maithili, became aggrieved and exceedingly agitated, and great was the fear that possessed her. Her eyes expressing rage, weeping and fright, Sitā, as she was being carried away,

weeping piteously, spoke to the grim-eyed lord of the Rākshasas, saying, "Dost thou not, O base wretch, O Rāvana, feel shame on account of this act—thou, who, knowing that I was alone, fliest away, carrying me? Coward that thou art, thou it was, who, desirous of carrying me off, by the shape of a deer, hadst, by thy [powers of] illusion taken away my lord. And he also that endeavoured to rescue me, has been slain by thee—the ancient king of vultures, who was the friend of my father-in-law. Great, forsooth, is found to be thy might, thou vilest of Rākshasas; in that thou hast carried me off, by simply declaring thy name, but hast not won me in war. Why dost thou not, O execrable one, take shame unto thyself, having perpetrated such a heinous act—having carried off another's wife in the absence of her husband? This fell and foul act of thine fraught with unrighteousness, heroic persons shall bruit about the world. Fie on thy heroism and thy truth,—of which thou didst speak at that time; and fie also on this character of thine, calculated to sully thy line in this world. What can I do (unto thee), as thou proceedest with speed? But stay thou for a moment; and thou shalt not return with life. Shouldst thou come within the range of the vision of those sons of the king, thou couldst not, although thou shouldst happen to be accompanied with thy army, live for a moment. Even as a bird cannot bear the touch of a flaming fire in a forest, thou canst never bear the touch of their arrows. Effecting thy own welfare, do thou, O Rāvana, leave me. If thou do not let me go, my husband along with his brother would strive for thy destruction. As intent upon sensul enjoyment, thou endeavourest to ravish me, this very endeavour of thine, O mean wight, shall come to naught. Not beholding my lord resembling a celestial, I cannot, come under the sway of my enemy, bear to live long. As one dwelling on earth perceives objects in their reversed relations at the time of one's death, so thou dost not perceive what is for thy

good or profit. Those moribund do not relish what would do them good. I see thee with the noose of Death wound round thy neck. As, O ranger of night, thou art not affected with fear, albeit the situation is one calculated to raise one's apprehensions, it is clear that thou wilt see the golden trees, the dreadful river Vaitarani flowing with blood, the terrible wood, O Rāvana, rife with leaves in the shape of swords, and a sharp Sālmali containing blossoms of shining gold, having lapises for its leaves, and bearing iron thorns. But, O shameless one, like a person that hath drunk poison, having done this wrong unto that high-souled one, thou wilt uot be able to save thyself. O Rāvana, thou art fast fettered in the noose of Death. Having done this foul turn unto that high-souled one, repairing whither, shalt thou obtain respite? Shall not that strong and heroic Rāghava, skilled in all weapons, who without his brother, in the twinkling of an eye, in battle slew fourteen thousand Rākshasas, slay thee, who carriest away his beloved wife?" Thus and in other ways, Videha's daughter, lying on the lap of Rāvana, overwhelmed with fear and grief, indulged in piteous lamentations. And the wicked (Rāvana) with a shaking frame carried away the daughter of the king extremely distressed, speaking much, and speaking piteously, uttering lamentations, and putting forth endeavours (to free herself.)

SECTION LIV.

CARRIED away (by Rāvana), Vaidehi, not finding any defender, saw five principal monkeys stationed on the top of a hill. Thereat, that lady of expansive eyes and surpassing charms, in the hope that they might convey the intelligence unto Rāma, flung off in their midst her gold-gleaming silken sheet, and elegant ornaments. But the Ten headed

one owing to hurry did not observe the throwing of the cloth along with the ornaments. Those foremost of monkeys having tawny eyes observed with winkless eyes the large-eyed Sitā as she was giving way to grief. And the lord of Rākshasas, passing beyond Pampā, directed his course towards the city of Lankā, taking Mithilā's daughter along with him, indulging in lamentations. Experiencing the height of delight, Rāvana ravished her, taking her on his lap, like a sharp-toothed serpent of virulent poison. And speedily, like an arrow shot from a bow, he, coursing the welkin, left behind woods and streams and mountains and pieces of water. And coming to the abode of Varuna, that refuge of rivers, the exhaustless ocean—the home of whales and alligators, he crossed over it. In consequence of the carrying away of Vaidehi, Varuna's abode, from grief, had all its waves stilled and its fishes and mighty snakes inert.—And the Chāranas uttered in the heavens these words, "O Ten-headed one, this is thy end." Thus did the Siddhas then say. And taking Sitā on his lap, representing his own Death,—who endeavoured (to liberate herself), Rāvana entered the city of Lankā. And entering the city of Lankā, vast, with all its highways well-arranged, and with people thronging its gates, he entered his own inner apartment. Then Rāvana set Sitā there, having eyes with dark outer corners, exercised with grief and dole ; as if Maya had set his own Asura Illusion (in his own palace). Then the Ten-headed one spoke unto some female friends of terrible visages, "Let no man or woman behold Sitā without my permission. And I command that, should she ask for pearls, or rubies, or gold, or apparel, or ornaments, the same should be rendered unto her. She that, whether knowingly or unknowingly should say anything unpleasant to Vaidehi, would hold her life cheap." Having said this unto the Rākshasis, the puissant lord of the Rāksahsas, went out of the inner apartment, and thought within

himself as to what was to be done (next). And he saw eight flesh-eating Rākshasas of wondrous prowess. And seeing them, the exceedingly powerful (Rāvana), blinded by the bestowal of the boon, after extolling their strength and heroism, addressed them, saying, "Equipped with various weapons, do ye speedily take yourself to Janasthāna,—that field of carnage—which ere this contained the abode of Khara; and casting off fear at a distance, do ye sojourn in vacant Janasthāna with all its Rākshasas slain (by Rāma). A great many troops endeued with exceeding prowess, who had been posted in Janasthāna, have, along with Dushana and Khara, been slain by the shafts of Rāma. Hence unprecedented is my wrath, towering above my patience ; and great and fierce also is the hostility I have conceived against Rāma. I wish to avenge myself on my mighty enemy. Sleep find I none without slaying my foe in fight. Slaying that slayer of Khara and Dushana, Rāma, I shall attain delight like unto that attained by a pauper on gaining riches. Staying in Janasthāna, ye shall gather true information touching Rāma as to what he is about. Repair all ye rangers of the night carefully, and strive yourselves always for slaying Rāma. I have been well acquainted with your strength in many a field, and it is for this that I set ye in Janasthāna." Hearing these agreeable and weighty words of Rāvana, those Rākshasas, bowing down unto Rāvana, left Lankā, and in a body invisibly proceeded in the direction of Janasthāna. Having obtained Mithilā's daughter, Rāvana experienced great joy in establishing her (in his own house) ; and having created high hostility with Rāma, Rāvana through blindness rejoiced greatly.

SECTION LV.

HAVING commissioned those eight terrible and mighty Rākshasas, Rāvana, in consequence of perversion of sense, considered himself as crowned with success. And brooding over Vaidehi, he, sore pierced by the shafts of Kāma, hastily entered his charming mansion, with the intention of seeing Sitā. And entering that apartment, Rāvana—lord of Rākshasas—saw the distressed Sitā in the midst of the Rākshasas, with a tearful countenance, oppressed with a load of grief, like unto a bark sinking in the ocean through the violence of the winds; like unto a doe separated from the herd of deer, and surrounded by dogs. Coming to Sitā disconsolate in consequence of stress of sorrow, remaining with her head bent down, that ranger of the night, the lord of the Rākshasas, forcibly shewed unto her that mansion resembling the mansion of the celestials, thick with palaces and lordly piles, inhabited by thousands of females; containing birds of vaious kinds; furnished with various gems; with beautiful pillars of ivory gold and crystal and silver, studded with diamonds and lapises. Rāvana in company with Sitā ascended the beautiful golden stairs, resounding with the sounds of kettle-drums and embellished with ornaments of burnished gold. And those loftly edifices had excellent windows made of ivory and silver, and covered with golden nets. The ground all over was decorated with ambrosia and gems. The Ten-headed one in his own mansion shewed unto Maithilee large tanks and pools covered with various kinds of flowers. (All this) Rāvana shewed unto Sitā overmastered by sorrow. And after having shewed unto Vaidehi the whole of that goodliest of mansions, that wicked one, with the intention of tempting Sitā, spoke unto her, saying, "O Sitā, leaving out old men and boys, I am the lord of thirty two *kotis* of night-rangers of terrible deeds. And a thousand come forward whenever required for any

service.—If such is my sovereignty, all this is established in thee, O large-eyed lady, as well as my life. Thou art dearer unto me than life. O Sitā, be thou the mistress of those numerous excellent women who are my wives. Dear, be thou my wife. This is for thy good. Why shoudst thou act otherwise? Do thou relish my speech. Do thou bend thy mind towards me. It behoves thee to favor me, who am burning (in the heat of desire). This Lankā measuring an hundred Yoyanas girt round by the ocean, is incapable of being harassed by the celestials themselves headed by Indra. Neither among the celestials nor Yakshas nor Gandharbas nor Serpents, find I any one that can match me in prowess. What wilt thou do with Rāma a human being of short life, poor, of small prowess, practising mendicancy? O Sitā, bend thy mind unto me. I am a fit husband for thee. O timed one, youth is uncertain. Sport with me here. And, O thou of a handsome countenance, do not wish for the sight of Rāghava. O Sitā, what power hath he to come hither even in thought? None can fetter the exceedingly fleet wind in the sky, or hold the bright flame of a burning fire. O beauteous one, in these three worlds I find no one that can by his might carry thee away, who art protected by my arms. Do thou govern at Lanka this extensive kingdom. The like of me and celestials and all that are mobile and immobile shall be thy servants. Laving thy limbs with water, do thou gratify me. The evil that thou hadst done, hath been expiated by thy life in the forest: now do thou reap the fruit of thy good deeds. Here are garlands furnished with divine fragrance, and, O Maithili, superb ornaments. Enjoy thou all those along with me. O thou of shapely hips, the car called Pushpaka, resembling the sun, which (formerly) belonged to my brother Vaiçravana, was through my prowess won by me in fight. And vast and beautiful is that car furnished with the speed of the mind. Do thou, O Sitā, at thy pleasure sport on it along with me.

Thy face stainless and lovely to look at, resembling the lotus, doth not, O thou of a comely countenance, O magnificent damsel, appear beautiful in consequence of thy being exercised with grief." When Rāvana had spoken thus, that best of females Sitā muffling up her moon-like countenance with the ends of her cloth, began to shed gentle tears. Thereat the heroic ranger of the night, Rāvana, said unto Sitā, distressed, sunk in thought, and deprived of her splendour through anxiety, 'O Vaidehi, banish bashfulness, which stands in the way of one's duty. The yearning I feel after thee is in consonance with what the sages prescribe. These tender feet of thine I press upon my heads. Do thou speedily shew thy favor unto me. I am thy slave (ever) obedient unto thee. Let not these words of mine spoken by me under the withering influence of love prove fruitless. Rāvana hath never bowed his head to any female." Having said this, the Ten-headed one, come under the subjection of the Destroyer, looked upon Maithili, Janaka's daughter (as his own) saying, "She is mine."

SECTION LVI.

HAVING been thus addressed, Vaidehi unaffected by fear, although exercised with grief, placing a blade of grass between herself and Rāvana, answered him, saying, "There was a king named Daçaratha, the bridge of righteousness, like unto a mountain, ever bearing regard towards the truth, and renowned among men, whose son is Rāghava. He is named Rāma, and is righteous-souled and celebrated over the three worlds. He is long-armed, of expansive eyes,—like unto a celestial—he is my husband. Born in the race of the Ikshwākus, he hath the shoulders of a lion and is possessed of exceeding effulgence—the same that along with his

her, Lakshmana, shall take thy life. If thou hadst
ıged me forcibly in his presence, thou wouldst have lain
ıattle in Janasthāna even as Khara. All the mighty
shasas of grim visages, whom thou hast extolled (before
shall be deprived of their venom before Rāma, as
ents are before Suparna. The shafts decorated with
shot by the bow-string of Rāghava, shall pierce their
es, as the waves of the Gangā (beat against) her banks.
ough, O Rāvana, thou mayst be incapable of being
. either by the gods or the Asuras, yet having roused the
hostility of Rāghava, thou wilt not be able to liberate
life. The strong Rāghava will compass the end of what
ains of thy life. Like the life of a beast tied to the
ificial stake, thy own is incapable of being reclaimed.
uld Rāma look at thee with eyes aglow with anger, thou,
akshasa, wouldst be consumed even as Manmatha was by.
ra. He who is able to bring down the Moon or destroy
, and to drink up the ocean dry, will surely liberate Sitā
ı here. Thy days are numbered, and auspiciousness
bidden thee adieu. Thou art shorn of strength, and thy
ıes have been dulled. And it is owing to thee that
kā shall be subject to widowhood. That thou by force
for naught carried me away from the side of my husband
is sinful act can never conduce to thy felicity. That
edingly effulgent lord of mine along with my husband's
nger brother, summoning up their energy, is fearlessly
lling in the vacant Dandaka. By means of an arrowy
ver in conflict, he will take thy prowess and strength,
hauteur and wickedness out of thy person. When urged
he Destroyer, the destruction of creatures is perceptible,
ı, coming under the sway of the Destroyer, men become
less in their actions. Having outraged me, thou, O
st of Rākshasas, thy time come; for compassing thy own
ruction as well as that of the Rākshasas and those dwell-
in thy inner apartment. A Chandāla cannot tread the

dais reared in the midst of a sacrifice beauteous with ladles, and vessels, and sanctified by the twice-born ones. So I, the religiously wedded wife of that one, ever intent on virtue, and (always) firm in my vows, is incapable, thou vilest of Rākshasas, of being touched by thee, a sinner. How can the female that hath always 'sported with her mate amidst lotuses, cast her eyes on a shag staying among rushes. Do thou either bind or destroy this body deprived of sensation. This body will I not protect, nor yet this life, O Rāvana; and I shall not be able to bring blame on myself in this world." Having said these harsh words in wrath, Videha's daughter, Jānaki, did not there again say anything unto Rāvana. Hearing Sitā's words, harsh and calculated to make one's down stand on end, Rāvana answered her in words tending to excite one's apprehension, "Hear, O Maithili, my words. O damsel if, O thou of sweet smiles, within this time thou do not turn thyself unto me, the cooks shall cut thee off in pieces to serve my morning meal." Having herself spoken thus, Rāvana,—challenger of foes—growing exceedingly wroth, addressed the Rākshasis in these words, "Ye frightful Rākshasis terrible to behold, subsisting on flesh and gore, do ye at once crush her pride." As soon as he had said this, those frightfnl and terrible Rākshasis with joined hands encircled Māithili. Then the grim-visaged king Rāvana, as if riving the earth by his tread, proceeding a pace or two, said, "Do ye take Māithili to the wood of *Asokas*. There surrounding her, do ye secretly guard her; and there (sometimes) by storming, and (at others) by means of soft speech, do ye all strive to bring Mithilā's daughter, like a wild female elephant, under your sway." Thus commanded by Rāvana, those Rākshasis taking Māithili along with them, went to the *Asoka* wood, abounding with trees granting every desire, and filled with various kinds of fruits and flowers; and frequented by fowls fraught with juices at all seasons. And as a doe comes

under the subjection of tigresses, Janaka's daughter, Maithili, her frame worked up with grief, came under the sway of the Rākshasis. And like a female deer fast bound by a trap, Janaka's timid daughter Maithili, agitated by the mighty grief, did not attain respite. And greatly up-braided by the fierce eyes (of the Rākshasis), Maithili did not know repose; and, afflicted with grief and fear, she, remembering her beloved lord along with Lakshmana swooned away.

SECTION LVI.

Having slain the Rākshasa, Māricha, able to wear shapes at will, who had been ranging in the form of a deer, Rāma speedily turned back along the path. On Sitā having entered Lankā, the great father addressed the gratified Devendra of an hundred sacrifices, "For bringing about the weal of the three worlds, and the woe of the Rākshasas, Sitā hath been taken into Lankā by the wicked-minded, Rāvana. Devoted unto her husband, the exalted lady always brought up in happiness, not seeing her husband, and seeing (on the other hand) environed by numbers of Rākshasis,—is hungering after the sight of her lord. The city of Lankā is situated on the shores of the lord of rivers and streams. How can Rāma get a knowledge of that blameless one, staying there? Brooding over the various ills she hath undergone, that exceedingly rare damsel is passing her days. Surely she will resign her existence. Great is the doubt that hath arisen as to Sitā putting a period to her existence. Having thyself from here, do thou see the fair-faced Sitā. Having entered the city of Lankā, offer excellent clarified butter." Thus addressed by the reverend chastiser of Pāka, Devendra in company with sleep, approached the city ruled by Rāvana. He then

addressed sleep, saying, "Go thou; and stupify the Rākshasas." Thus accosted by Maghavat, that goddess, exceedingly delighted, for securing success to the work of the celestials, covered the Rākshasas with stupor. In the meanwhile, that god, the thousand-eyed lord of Sachi went to (Sitā) staying in the woods, and spoke unto her these words, "I am the sovereign of the celestials. Good betide thee! I am here, O thou of luminous smiles! For securing success unto the work of the magnanimous Rāghava, I will lend my aid unto thee. Do not, O daughter of Janaka, grieve. Through my grace, he shall along with his forces cross over the ocean. And, O excellent wench, I have by my supernal power, stupified the Rākshasis. And, O Sitā, for this reason, I along with sleep, taking these rice,—rice boiled in clarified butter, have, O Vaidehi, come unto thee. If thou partake of these from my hand, thou shalt never O beuteous one, be afflicted either with hunger or thirst, O thou of thighs resembling *rambhā* (trunks), for years." Thus addressed, Sitā, alarmed, said, "How can I know thee for Devendra, Sachi's husband, staying here? By the side of Rāma and Lakshmana, I had beheld the signs of the celestials. If, O Devendra, thou art thyself the sovereign of the celestials, show those unto me." Hearing Sitā's words, the lord of Sachi did accordingly. He did not touch the earth with his feet, and his eyes remained winkless. He bloomed in youth, and the blossoms did not fade on his attire. Thereupon knowing him for Vāsava, Sitā was overjoyed. And weeping, she spoke regarding Rāghava, "By luck it is that I had heard of that mighty-armed one along with his brother. As is my father-in-law, the king, as is the master of Mithilā, so art thou (unto me), thou whom I behold to-day; my husband hath now found a protector.— And by thy command, O Devendra, will I partake of this *pāyasa* cooked with milk, which hath been offered unto me, and which shall enhance (the prosperity) of our

race." Thereupon taking the *pâyasa* from Indra's hands, that Maithili of luminous smiles (mentally) offered it unto her husband as well as Lakshmana. "If my mighty lord live along with his brother, let this through my reverence for them, be theirs." She then partook of the *pâyasa* herself. Having thus eaten it, that one of excellent countenance, had her hunger and rising sorrow removed; and attaining a mental tendency from Indra, Jānaki grew glad with reference to the Kākutshthas. And Sakra also for bringing about the success of Rāghava's work, with a pleased mind, went to the abode of celestials. And greeting Sitā again and again, that high-souled celestial, in company with sleep went back to his own abode."

SECTION LVII.

KILLING the Rākshasa, Māricha assuming shapes at will and ranging in the shape of a deer, Rāma vended speedily his way. And as he hurried himself, eager to behold Maithili, jackals began to howl hideously at his back. Hearing their harsh cries, capable of making one's hair stand on end, Rāma struck with fear at the voices of the jackals, became filled with alarm. "Ah! I consider this as inauspicious—that these jackals are crying. Escaping being devoured by the Rākshasas, may fair fortune befall Vaidehi! If Lakshmana should have heard the cries which Māricha, knowing my voice, and fixing on the means of harming me, uttered in the form of a deer, Saumitri, hearing that voice, leaving Mithilā's daughter and commissioned by herself, must have come near me. Surely, the Rākshasas in a body are desirous of slaying Sitā. Becoming a golden deer, Māricha, having allured me far, transformed himself into a Rākshasa, as soon

as he had been struck with my shafts; and exclaimed, 'Ah! Lakshmana, slain am I.' It is doubtless, we having left (Sitā), whether all is well with her. I having raised the hostility of the Rākshasas for the sake of Janasthāna; and many and dreadful are the omens I see (around me)." Thus reflecting as he heard the howlings of the jackals, the self-possessed* Rāma with hasty steps returned to the asylum. Rāghava went back to Janasthāna, alarmed in consequence of his having been drawn away by the Rākshasa in the form of a deer. And birds and beasts approached that high-souled one distressed and depressed in spirit; and staying on his left set up frightful cries. As he was witnessing the exceedingly dreadful signs, Rāghava saw Lakshmana coming with a lacklustre (countenance); and Lakshmana came up to Rāma. And depressed in spirit, he was rendered still more sad by that one who, afflicted with depression shared his sorrow. And, seeing that (Lakshmana) had come, leaving Sitā in that solitary wood frequented by Rākshasas, his brother fell to reprimanding him. And taking Lakshmana's left hand, the son of Raghu in extreme distress sweetly spake these rough words, "Alas! Lakshmana, thou hast committed a censurable act; leaving Sitā, O mild one, thou hast come hither. Is it well with her? I make no doubt, O hero, but that Janaka's daughter hath either been slain or devoured by Rākshasas ranging the forest. And, considering the many omens that take place before me, O Lakshmana, I do not know whether we shall light upon welfare of Janaka's daughter Sitā being alive, O best of men. And as these multitudes of beasts and these jackals are crying frightfully in the flaming direction,* I do not know, O thou of mighty strength, whether it is well with that daughter of the king. This Rākshasa, who, wearing the shape of a deer, and, alluring me, had drawn me far, hath in some sort been slain by me with much ado;

* *i. e.* The quarter presided over by the sun, *viz.*, the East.—T.

and he became a Rākshasa at the time of his death. Yet my mind is poor and cheerless; and my left eye throbs. Doubtless, O Lakshmana, Sitā is not,—she is either carried away, or dead, or is wandering on the way.

SECTION LVIII.

Seeing Lakshmana cast down, cheerless, and come without Vaidehi, the righteous son of Daçaratha, asked him, saying, "Where, O Lakshmana is that Vaidehi, who hath followed me unto the Dandaka forest, and leaving whom thou hast come hither? Where is that one of a slender waist, who is the help in trouble of me, deprived of my kingdom, dispirited, and running about the Dandakas? Without whom, O hero, I cannot live for a moment—where is that life's help of me Sitā resembling the daughter of a celestial? O Lakshmana, without Janaka's daughter (hued) like burning gold, I covet not the sovereignty of the celestials or the earth. Liveth Vaidehi, dearer unto me than life? Shall this exile of mine be of no avail? O Sumitrā's son, on my dying for Sitā and thy returning (to the city,) shall Kaikeyi have her desire, and attain felicity; and shall Kauçalyā,—her son dead, and herself wearing the guise of a female mendicant, humbly wait upon Kaikeyi when she shall have succeeded in obtaining the kingdom for her son? If Vaidehi live, I will then return to the asylum; but O Lakshmana, if that one of excellent character should happen to be dead, I will also renounce my life. If, O Lakshmana, Vaidehi ever preluding her speech with a smile should not speak to me when I arrive at the asylum, I shall give up my life. Do thou tell me, O Lakshmana, whether Videha's daughter liveth or not; or whether, in consequence of thy acting heedlessly, that forlorn wench hath been devoured by Rākshasas.

Of a tender frame, and a mere girl, Vaidehi, never having experienced unhappiness being cast down, surely weepeth for my separation. When that exceedingly wicked Rākshasa cried, "Lakshmana" at the top of his voice, wast thou also seized with fear? And I apprehend that voice resembling mine was heard by Vaidehi; and, despatched by her from fear, thou mayst have come hither swiftly to see* me. Thou hast every way acted unwisely in having left Sitā alone in the wood. By this thou hast afforded opportunity to the cruel Rakshasas to repair the mischief (I have done them). The Rākshasas subsisting on flesh are aggrieved because of Khara having been slain; and now, without doubt, those terrible ones have slain Sitā. Alas! absolutely sunk am I in peril, O destroyer of foes. What shall I do now? I fear such an event was appointed for me." Thus thinking of Sitā, paragon among women, Rāghava hastily went to Janasthāna in company with Lakshmana. Taking to task his younger brother of distressed visage, Rāma, afflicted with hunger and thirst, and dejected in spirits, sighing heavily with a countenance turned pale, entered the asylum and found it vacant. And entering his own asylum, that hero went to the play-grounds (of Sitā) and remembering the sporting ground (of Sitā) in that abode, he was filled with grief and his down stood on end.

SECTION LIX.

Then coming out of the hermitage, Raghu's descendant, Rāma, after a while, from grief, spake these words to the son of Sumitrā, "When confiding myself in thee, I had left Maithili with thee in the wood, why then didst thou go out, leaving her behind? O Lakshmana, directly I saw thee

* Some texts—*to rescue me.*—*T.*

approach, renouncing Maithili, my mind, apprehending great wrong, became really aggrieved. O Lakshmana, seeing thee coming at a distance, renouncing her, my left eye and arm as well as my heart keep throbbing." Thus accosted, Lakshmana having auspicious signs, afflicted with great grief, said unto the aggrieved Rāma, "I have not come hither, of my own accord, renouncing Sitā; but I have come to thee, having been urged thereto by herself with rudeness. The cries of "O Lakshmana, save me," as if uttered by the master, came to the ears of Maithili. Hearing those distressful accents, Maithili from affection [for thee], breaking out into lamentations, and overwhelmed with fear, spoke unto me, "Off," "off." On being repeatedly urged, with "Go," I answered Maithili in these words, tending to inspire her confidence, 'I do not see such a Rākshasa, as can excite his fear. Do thou desist. These cries do not come from him; but must have been uttered by some one else. How can he that can rescue the celestials themselves, utter, O Sitā, such a blame-worthy and base word as—save [me]? Some one for some purpose, assuming my brother's voice, is crying—O Lakshmana, save me. O beauteous lady, these words, Save me—must have been uttered by some Rākshasa from fear. Thou shouldst not act like a mean woman. Do not be overwhelmed; and banish thy anxiety. There breathes no person, nor yet shall there be born any one in these three worlds who in the field shall vanquish Rāghava in fight. Rāghava is incapable of being beaten in battle by the very gods headed by Indra.' Thus addressed (by me) Vaidehi, deprived of her sense, shedding tears, spake unto me these cruel words, 'Thou cherishest the vile idea that on thy brother perishing, thou shalt come by me; but me thou shalt never have. As thou dost not go to him albeit he is crying loudly (for help), thou followest Rāma in consonance with a hint from Bharata. A foe going about in disguise, thou followest Rāma for my sake, prying into

Rāghava's draw backs; and it is for this that thou dost not go (to him)?' Thus accosted by Vaidehi, I, with eyes reddened in wrath, and my nether lip swollen in ire, rushed out of "the asylum." When Saumitri had spoken thus, Rāma transported by grief, said unto Lakshmana, "O gentle one, thou hast done wrong in having come out hither without her. Although thou knewest (full well) that I was able to withstand the Rākshasas, yet didst thou sally out at the angry words of Mithilā's daughter. I am not pleased with thee that hearing her harsh speech spoken in wrath, thou hast come hither, leaving Vaidehi behind. Thou hast every way done wrong in not acting out my mandate in consequence of being urged by Sitā, and under the influence of indignation. That Rākshasa lieth low, being wounded by my shafts—that had drawn me away from the asylum wearing the form of a deer. I hit him stretching my brow slightly and fixing the shaft on it; when, renouncing his deer-form he became a Rākshasa wearing a bracelet and began to emit distressful shrieks. Wounded by my shaft, he, assuming my voice, and in accents capable of being heard from far, uttered those dreadful words fraught with dole, hearing which, thou hast come hither, renouncing Mithilā's daughter."

SECTION LX.

As Rāma went on, his feet failed him, his left eye began to beat, and a trembling came over his frame. Seeing again and again all these signs, he continually kept on asking (Lakshmana), "Is it well with Sitā?" Eager to behold Sitā, he proceeded fast; but finding the abode empty, he was filled with anxiety. And proceeding with swiftness, throwing about his limbs, Raghu's son began to survey all around

the hut. He then found it empty of Sitā, like unto a tank in evil plight and bereft of lotuses—during the winter. And seeing the cottage empty, with its trees as if sorrowing, and its flowers faded, and its beasts and birds sunk in gloom,—shorn of grace, worn out, forsaken by the sylvan deities, strewn with deer-skins and Kuça, and twists of Kāsa, he wept again and again—"Hath the timid one been carried off, or is she dead, or hath any one eaten her up, or hath she vanished (from the earth), or hath she gone to the wood, or hath she gone to cull flowers and fruits, or hath she gone to the pool for procuring water, or hath she repaired to the river?" Although he searched his beloved one carefully, yet he failed to find her out in the wood-land. And that graceful one with his eyes reddened with grief, seemed like a maniac. And he rushed from tree to tree, and bewailing being sunk in an occean of grief traversed all the rivers and mountains. "O *Kadamba*, hast thou seen where is that one fond of Kadamba groves? If knowest thou this do thou tell me of Sitā having an auspicious countenance. O *Bilya*, tell me pray, if thou hast seen her, wearing silken cloth, resembling cool leaves and having breast like unto *Bilya* fruits. Or, O Aryunā, she was very fond of thee, tell me if liveth that daughter of Janaka of slender frame. This *Kakuva* knoweth for certain about Maithilee having thighs like unto *Kakuva*. Yon stands beautifully that *Banaspati* being enveloped with creepers, flowers and leaves and filled with the hum of *Vramaras*. Surely doth this *Tilaka* know about her who was fond of her. O *Asoka*, who doth remove sorrows, do thou make good thy name by making me, who am exercised with grief, see instantly my beloved (spouse). O *Tala*, if thou hast any pity on me do thou tell me whether thou hast beheld that fair damsel having breast resembling ripe *Tala* fruits. Do thou tell me without fear, O Jāmbhu, if thou hast seen my dear one resembling in hue the river Jāmbhu. O *Karnikar*, thou appearest very beautiful with this

blossoming flowers, tell me if thou hast seen my dear devoted wife who-was fond of thee." Thus the highly famous Rāma asking about Sitā, nearing the various trees such as mangoe, Nipa, Mahasālā, Panaça, Kurava, Pomegranate, Vakula, Pumnaga, Sandal and Keta began to traverse the forest like a maniac. Again addressed he the diverse animals—"O deer, knowest thou for certain about Jānaki having the eyes of a doe; is she engaged in play with the does? O elephant, methinks thou dost know about the daughter of Janaka having thighs resembling thy trunk; pray tell me if thou hast beheld her. O tiger, fearlessly do thou relate unto me if thou hast seen my beloved Maithilee, having a countenance resembling Moon. O dear! O thou having eyes like unto lotuses! why dost thou fly away? Surely have I seen thee. Why dost thou not address me hiding thyself behind the tree? Wait, wait, O thou fair damsel, thou hast no compassion for me! Never hadst thou mock me before in this way! Why dost thou neglect me now? O exquisitely fair damsel, truly have I found thee out from this thy yellow silken cloth. I have seen thee flying away. Stand if thou hast any love for me. Or, O thou having a sweet smile, thou art not she; truly thou hast been killed or else thou wouldst not have neglected me at this time of dire affliction. True it is that she hath been devoured in my absence by the Rākshasas living on flesh having torn into pieces her limbs. Truly hath her face, resembling the full-moon, having beautiful teeth a fine nose and white Kundalas, become of pale countenance being brought under the possession of the Rākshasas. Her neck had the hue of sandal and was adorned with necklace—that beautiful tender neck was eaten up by the Rākshasas, my beloved wife wailing. Her arms were tender like leaves and adorned with various ornaments; truly have the Rākshasas eaten them up, shaken as they were, by throwing them here and there. Alas! did I leave her alone only to be devoured by the Rākshasas? And she hath been

eaten up like one weak and helpless albeit she has many friends. O Lakshmana, O thou of mighty-arms, hast thou seen where my dear wife is? O dear! O Sitā! where hast thou gone?" Bewailing again and again in this strain Rāma began to range the forest. Sometimes leaping, sometimes walking in an uncertain direction, again and again he looked like one void of sense. And again intent on searching Sitā he furiously engaged in traversing the rivers, mountains, fountains and the woods. He could not wait paitently anywhere. Entering a vast forest he searched every nook and corner for Maithilee; his desire was not satisfied and he again engaged with great labour in the finding out of his dear spouse.

SECTION LXI.

Beholding the hermitage and cottage desolate and the seats strewn here and there, Rāma the son of Daçaratha looked around. And finding Sita nowhere he raised up his beautiful arm and broke out into lamentations saying, "O Lakshmana where is Sitā? Where has she gone hence? O Saumitri, who hath carried away my dear one or who hath devoured her? O Sitā, if wishest thou to mock me, hiding thyself behind the tree, enough—enough it is—console me who am exercised with grief. O pleasant Sitā, without thee these faithful little deer have engaged in meditation being bathed in tears. Without Sitā I shall not breathe, O Lakshmana. A mighty grief hath overtaken me in consequence of her being carried away. My father the monarch shall surely behold me in the next world and ask me 'I engaged thee in the observance of a vow; without fulfilling that, why hast thou come here? O shame on thee!' For certain shall my father address me with these words relating to my passionate, false and base conduct. All my desires have now

been baffled and I have lost all control over myself and have been exercised with grief. O fine damsel, O thou of slender waist, where dost thou repair leaving me behind like unto fame renouncing a person of vicious nature? Without thee I shall renounce my own life." Being desirous of seeing Sitā, Rāma afflicted with grief began to bewail in this strain, but did not behold the daughter of Janaka. Being sunk in grief on Sitā's account he became worn out like unto an elephant fallen in mud. Thereat for his well being, Lakshmana spoke unto him saying, "O thou of mighty intellect—do not grieve. Do thou put forth thy endeavours along with me. There is that high hill, O hero, containing many a cave. Maithili who is fond of ranging the forest and ever delighteth in beholding the flowery woods, must have entered therein or have gone to the watering-place blooming with flowerets and lotuses. She has gone to the river abounding in fish and *Banjulas* or has hidden herself somewhere in the forest to frighten us and to know, O best of men, how we can search her out. O thou of great beauty, let us soon engage in quest of her. O Kākuthstha, if thinkest thou that she is somewhere in this forest, we shall leave no quarter untried. Do thou not grieve." After Lakshmana had spoken thus out of fraternal affection, Rāma, with a composed heart, set out along with him in quest of Sitā. And searching every nook and corner of the mountains, rivers, ponds, table-lands, hills and summits they found Sitā nowhere. And searching thus all the mountains Rāma spake unto Lakshmana saying "Behold not I the auspicious Vaidehi on this mountain, O Saumitri." Ranging the entire forest of Dandaka, Lakshmana, sore distressed, spake unto his brother of flaming energy, saying "Surely shalt thou come by Maithili the daughter of Janaka like unto the mighty armed Vishnu obtaining this earth after having bound Vāli." Being thus addressed by the heroic Lakshmana, Rāghava, greatly afflicted with sorrow, replied in piteous accents—"O thou of mighty

intellect I have searched every nook of this forest, this pool abounding in blown lotuses, and this mountain containing many a cave and fountain ; but nowhere have I seen Vaidehi dearer than my life." Thus bewailing Rāma, racked with sorrow consequent on Sitā being carried away, became poorly and afflicted with grief and swooned away for sometime. He lost his sense and his whole frame was worked with grief. Being greatly anxious and breathless he sighed hot and fast and began to lament. And sobbing again and again the lotus-eyed Rāma bewailed with his voice choked with the vapour of grief, exclaiming "Ah Sitā !" Thereat his dear brother Lakshmana, aggrieved, consoled him with joined hands. But passing by the words dropping from Lakshmana's lips Rāma again and again bewailed not beholding his dear Sitā.

SECTION LXII.

NOT beholding Sitā the virtuous-souled Rāma, of mighty arms, having eyes resembling lotuses, beside himself with grief, lamented (in many a way). Pierced with the shafts of Manmatha, Rāghava, as if beholding Sitā though he actually did not see her, uttered the following piteous accents—"O my dear, thou delightest greatly in flowers. Covering thy own person with *Asoka* twigs thou art increasing my grief. Thy thighs are like unto the trunks of plantain trees and thou hast hidden thyself behind the plantain grove. But I percieve thee, O fair one, thou art incapable of keeping thyself hidden. O auspicious one, thou hast entered smiling the *Karnikar* grove. No more with thy pastime, O dear one, leading to my death. Moreover it is not proper to sport in this way in a hermitage. I know it full well, O my dear, that thou art by nature fond of pastimes. But O thou of

expansive eyes, this cottage lieth desolate, do thou come here. Evident it is that Sitā hath either been devoured by the Rākshasas or carried away by them, and therefore she doth not approach me, O Lakshmana, who am thus bewailing. These deer, O Lakshmana, with tearful eyes have been as if declaring that Sitā hath been devoured by the night-rangers. O chaste one, O thou of exquisitely fine hue, O worshipful madam, whither hast thou repaired? O Sitā, truly hath the desire of Kaikeyi been fulfilled to-day. I came out with Sitā and shall return home without her. How shall I enter again that inner apartment void of Sitā? Surely shall the people blame me as being cruel and destitute of energy. That I have no prowess hath already been manifested in the destruction of Sitā. When the king Janaka shall come to me after my return home from exile, to ask me of my welfare how shall I meet him? And surely shall he be overwhelmed with grief on his daughter's account when he shall find me without Sitā. Blessed is my father since he is in heaven now. I shall not repair to that city protected by Bharata. Without her even the heaven itself appears to me as desolate. Do thou therefore repair to the city of Ayodhya leaving me in this forest. By no means shall I breathe without her. Embracing him warmly do thou tell Bharata, as instructed by me—'Rāma hath given thee permission to administer this kingdom.' As ordered by me do thou with proper respect salute all my mothers Kauçalya, Kaikeyi and Sumitrā and protect them all with great care and respectful compliments. O destroyer of foes, do thou relate at length unto my mother the story of Sitā's destruction." Rāma bewailing thus, being overwhelmed with grief on account of his separation from Sitā having a head of fine hair, Lakshmana became of pale countenance and was greatly distressed at heart.

SECTION LXIII.

THAT son of a king, stricken as he was with grief consequent upon separation from his dear one, was again overwhelmed with a terrible grief after causing sorrow unto his brother. Sunk in the abyss of grief, Rāma, sighing hot and weeping piteously, spoke unto Lakshmana who was equally aggrieved, words worthy of being said on that occasion. "Methinks there is none other on this earth like me, the perpetrator of vicious crimes. My heart or soul is not riven though crushed again and again without respite with a multitude of doleful events. Surely did I perpetrate many a vicious deed in my previous birth, the fruit of which I do now suffer and in consequence whereof misfortune after misfortune hath befallen me. Coming within the compass of my remembrance, the loss of my kingdom, the death of my father, the separation of my mother and other kinsmen culminates my grief. Repairing unto woods, O Lakshmana, in Sitā's company my grief was assuaged, nay I did not suffer physical affliction even. Without Sitā these sorrows have grown anew like unto fire flaming again by means of fuel. Truly my wife, timid as she is, hath been carried away by a Rākshasa by the etherial track. Alas! doubtless it is, that one of pleasant accents, wept piteously out of fear many a time and oft. For certain my dear wife's breast round and sprinkled as it was with red sandal paste, was bathed in blood (while devoured by the Rākshasas)—but there is no death for me. That countenance the beauty of which was enhanced by a head of curly hair and which used to emit forth tender, soft and clear accents, hath become pale, being taken possession of by the Rākshasas like unto the Moon almost devoured by Rāhu. Surely have the Rākshasas subsisting on gore drunk her blood in the sky tearing off the neck

of my dear one ever devoted to pious observances. Surely did that one of beautifully expansive eyes cry aloud poorly like unto a hind when she was drawn hither and thither by the Rākshasas encircling her in the forest in my absence. O Lakshmana, sitting at the foot of this hill with me that large-hearted, pious Sitā, of smilling countenance, used to address thee on many a topic. This is Godavari, the best of rivers, my dear wife took delight in her—has she gone there ?—But she never goes there alone. Or has Jānaki having eyes resembling lotus-petals hath gone to bring lotuses ? But how is that possible, she never goes without me to bring lotuses. Hath she entered at her pleasure this forest filled with many flowery trees and diverse birds ? But that is not possible too—she is timid and feareth much to enter alone in this forest. O Aditya, knowest thou the pious and vicious actions of men ; beareth thou testimony to the truth and untruth of their actions—do thou tell me, pray, who am striken with grief, whither hath my dear one repaired, or whether hath she been killed ? O Air, there is nothing on earth which is not within the compass of thy vision, do thou relate unto me whether Sita preserving the fame of my ancestry, hath been killed or carried away or if she waiteth on the way." After Rāma had bewailed thus being beside himself with grief, Saumitri, ever treading the right path and not of poorly mind spoke words worthy of being said on that occasion.—"Do thou take heart renouncing thy grief and engage with energy in quest of Sitā. Persons of high energy are never exhausted on the earth even in the face of arduous works." The highly powerful Lakshmana having spoken thus being afflicted with grief, Rāma, the best of Raghu's descendants, did not consider that worth pondering over. Renouncing patience he again indulged in excessive grief.

SECTION LXIV.

RAMA stricken with grief spake unto Lakshmana the following piteous words saying, "O Lakshmana, do thou speedily repair to the river Godāveri and learn if Sitā hath gone there to fetch lotuses." Being thus addressed by Rāma, the quick-paced Lakshmana went to the pleasant stream Godaveri. Reconnoitering full well the river containing many a watering-place Lakshmana spake unto Rāma saying, "Searched have I all the watering-places but have found her nowhere—anon I cried aloud but she did not hear. I cannot trace whither hath Vaidehi of slender waist repaired ever assuaging our mental affliction." Hearing Lakshmana's words, Rāma, aggrieved and overwhelmed with sorrow repaired in person to the river Godāveri. Arriving there cried he "Where is Sitā?" Neither did the world of creatures nor the river Godāveri apprise Rāma of Sitā's being carried away by the Lord of Rākshasas worthy of being slain. Thinking of the terrible figure and monstrous actions of that vicious-souled Rāvana, that river did not dare relate unto him anything about Sitā, albeit appointed by the creatures to relate the story concerning her and accosted by Rāma in piteous accents. Being thus disappointed by the river in beholding Sitā, Rāma racked with her separation spake unto Lakshmana saying "O thou of auspicious looks, this river Godāvari doth give no reply. But O Lakshmana, returning without her what shall I say unto Janaka and Vaidehi's mother? Where hath that Vaidehi gone who used to assuage my grief who had been deprived of kingdom and living in this forest on wild fruits and vegetables? Nights shall appear too long unto me, keeping late hours being deprived of my kinsmen and relatives and not beholding Vaidehi. I can range this

Mandākini, this Janasthana and this Pasrabana hill if I can find Sitā there. Behold, O hero, the high deer have been casting their looks again and again at men ; methinks from their gestures, they intend speaking something unto me." Beholding them, Rāghava, the best of men, looked at them and said in accents choked with vapour—"Where is Sitā?" Being thus addressed by that Lord of men the deer rose up all on a sudden and looked up to the sky facing the south and proceeded to the direction by which Maithili had been carried away. And moving by that way these deer eyed the Lord of men and again and again fixed their looks upon that way and earth and passed along emitting cries which was marked by Lakshmana. He marked with attention their movements and cries and spake unto his elder brother like one aggrieved saying—"Being accosted by thee with—'Where is Sitā?' these deer have stood up all on a sudden and have been pointing to the south and earth—let us therefore proceed in this direction—it may be that we shall either meet with that worshipful madam or find some mementos concerning her." Thereat Kākuthstha, gifted with supreme beauty, proceeded towards the south being followed by Lakshmana and casting his look upon the earth. While proceeding thus, conversing with each other the two brothers beheld some flowers scattered on the high-way.

Beholding a collection of flowers scattered on earth, Rāma, exceedingly sorry, spake unto Lakshmana in piteous accents saying "O Lakshmana, I have come to know that these are the flowers of the forest I gave Vaidehi ; with these she decorated her hair. Me-thinks the sun, the air and the famed earth have preserved them for my well-being." Having spoken these words unto Lakshmana, the best of men, the virtuous-souled Rāma, of mighty arms, addressed the mountain in front of him containing many fountains, saying—"O thou the best of mountains, hast thou beheld in this picturesque forest-land, that exquisitely fine damsel racked with

my separation?" Exceedingly wroth he accosted the mountain like unto a lion addresing a little deer, saying "Show me my graceful Sitā hued like gold before I crush down thy summits.'' Being thus addressed by Rāma on Maithili's account the mountain did not show him Sitā. Again addressed him Rāma—"Thou shalt by the fire of my arrows, be reduced to ashes—thy twigs and leaves shall be totally destroyed and no one shall resort to thee. O Lakshmana, I shall dry up this river Godāvari if it telleth me not about Sitā having a moon-like countenance." Rāma, exceedingly wroth, cast his looks around as if desiring to burn everything with his eyes and beheld footprints of the Rākshasas on the earth as well as those of Sitā moving wildly hither and thither, terrified and desirous to see Rāma, while pursued by the Rākshasas. Beholding these footmarks, the snapped bow, the quiver and the chariot broken into many pieces, Rāma, terrified spake unto his dear brother. "Behold O, Lakshmana, the remnants of Vaidehi's golden ornaments, strewn hither and thither, and diverse garlands. Behold O Saumitri, the earth covered with drops of blood resembling golden drops. Methinks, O Lakshmana, Vaidehi hath been devoured by the Rākshasas assuming shapes at will, having sundered her in pieces. O Saumitri, there took place a terrible conflict between the Rākshasas, fighting with each other on Sitā's account. O gentle one, whose is this snapped bow lying on the breast of the earth adorned and crested with pearls and diamonds? O brother, this belongs either to the celestials or to the Rākshasas. Whose is this golden armour lying shattered on earth, resembling the newly risen sun, in color and adorned with sapphire? Whose is this umbrella lying broken on earth, containing a hundred rod and adorned with celestial garlands? In whose conflict have these terrible asses, of large proportions, having faces of demon and with breast plates, been killed? Whose is this shattered war-car lying upset on the ground and broken flag resembling

in lustre the burning gold? Whose are these terrible arrows feathered in gold, measuring four-hundred fingers, lying without blades on earth? Behold, O Lakshmana, these two quivers have been totally spoiled though filled with arrows. Whose charioteer is this who hath been killed with reins and lash in hands? These foot-marks must be some Rākshasa's. I made these Rākshasas my fatal enemies, assuming shapes at will and of crooked hearts. Poor Sitā must have been either dead, carried away by them or devoured. Virtue did not save her from being carried away in this mighty forest. O Lakshmana, while virtue did not protect Janaki being devoured or taken away by stealth, what person else gifted with heavenly power, on this earth shall bring about my well-being? For this it is that people through ignorance disregard the ever kind Almighty—the lord of creatures and the best of the celestials. Truly shall the celestials regard me as one devoid of prowess, who am mild-tempered, kind, ever engaged in the welfare of the humanity, and have controlled all my senses. Observe, O Lakshmana, obtaining me as the stay these accomplishments have been turned into so many blemishes. Truly shall my prowess manifest itself to-day overshadowing all my other accomplishments for the destruction of the Rākshasas and all created beings like unto the rising of the Sun casting the Moon into shade on the day of dissolution. None shall enjoy felicity, O Lakshmana,—Yakshas, Gandharbas, Piçachas, Rākshasas, Kinnaras, or human beings. Today shall the welkin be filled up with my arrows. Motionless shall I make all the animals inhabiting the three worlds. I shall arrest the movement of the planets and overshadow the Moon. Stopping the course of the wind and destroying the rays of the Sun and fire I shall envelope the earth with darkness, crush down the summits of the mountains, dry up the pools, blow up the creepers, demolish the Ocean and erradicate the trees. If the celestials do not give me back my Sitā I shall bring

about the dissolution of the three worlds which would else have been wrought by time. O son of Sumitrā, instantly shall the celestials headed by Indra, meet with my prowess, if they do not give back my Sitā, ever advancing my wellfare. None shall be able to range the welkin. Behold O Lakshmana, being perpetually crushed down by my arrows shot off my bow, the world shall be disturbed and dislodged and the animals and birds shall be confused and destroyed. Stretching the bow to my ears I shall make the world, for Sitā's sake, void of *Pisachas* and Rākshasas with my arrows incapable of being withstood by created beings. To-day shall the celestials behold the power of my arrows coursing a long distance shot through my ire. Three worlds destroyed on account of my wrath, celestials, Danavas, Piçachas or Rākshasas,—none shall be saved. The dwellings of the celestials, Asuras, Yakshas and Rākshasas shall fall down sundered by my arrows into diverse pieces. I shall dislodge the whole world by my arrows. If the celestials do not give me back my Vaidehi dead or carried away or as she was before, I shall destroy the whole world mobile or immobile and disturb all with my arrows until I see her." Having spoken thus, Rāma, with his eyes reddened with ire and lips swollen, tying fast his bark and deer-skin, braided his matted locks. Having done this, being exceedingly wroth he looked like Rudra about to destroy Tripura. Thereat taking his bow from Lakshmana and holding it fast, the effulgent Rāma, the conqueror of foes, fixed flaming arrows to it like so many serpents and said being exercised with ire like unto fire on the eve of dissolution.—"O Lakshmana none shall be able to withstand me, who am inflamed with rage, as debility consequent on old age, death, time, duty are incapable of being averted from their destined ends by the animals. I shall bring about a mighty revolution in the world containing the celestials Gandharbas, human beings, Pannagas and the mountains, if I

do not get back, in her pristine beauty, my Sitā, the daughter of the King of Mithilā."

SECTION LXV.

Rama highly aggrieved on account of Sitā's being carried away, addressing himself to destroy the world like unto the fire of dissolution and casting his look, sighing again and again, upon the stringed bow like unto Mahadev desirous of burning down the whole world at the time of dissolution, Lakshmana, having his countenance dried up, beholding his rage not seen before, began with folded hands—"Ere this thou hadst been gentle, self-controlled and engaged in the welfare of all beings. It doth not behove thee now to renounce thy natural temper being influenced by ire. Ever manifested itself in thee, glory *par excellence* like unto splendour in the Moon, lustre in the Sun, motion in the wind and forgiveness in the Earth. It becometh thee not to devastate the whole world for the crime of an individual being. Methinks for certain, this shattered car must be the property of an individual person, not of many. But I do not know whose is this car with yokes and dresses and what for it hath been shattered? Behold, O thou the son of a King, this terrible spot bathed in blood and raked with hoofs and wheels. Surely here took place a conflict. O thou the foremost of those skilled in speech, it appeareth from these signs that this skrimish did take place with one, not with two. Here are not to be seen the foot-marks of a large army. It therefore doth not behove thee to destroy the whole world for one's individual offence. Kings, gentle and mild by nature, do always administer punishment, proportionate to the amount of offence. Thou art always the stay and the best refuge of all animals. Who shall think well, O Rāghava, of

the destruction of thy wife? The celestials, Dànavas, Gandharbhas, rivers, seas, and mountains—none can act unfriendly by thee as the learned priests cannot act improperly towards those initiated by them. It is thy duty, O king, with bow in hand to search out the person who hath carried away Sitā, along with me and the devotees. Explore shall we, with great care, the seas, the forest, the mountains, the fearful caves, the pools and the abodes of the celestials and Gandharbas until we find out the person who hath carried away thy wife. If the celestials do not return thee peacefully thy wife, O Lord of Koçala, thou shalt adopt measures, befitting the occassion. Thou shalt then uproot the whole world, O lord of men, with thy gold-featherd arrows resembling the thunderbolt of Mahendra, if thou dost not come by thy wife by resorting to good conduct, self-control, lowliness and polity."

SECTION LXVI.

RAMA bewailing thus like one helpless being stricken with grief, overwhelmed with sorrow and losing control over himself, Lakshmana touched his feet and consoling him instantly began:—"By constant asceticism and manifold pious observances king Daçaratha obtained thee like unto the celestials obtaining ambrosia. As I have heard from Bharata, king Daçaratha died for thy separation, attached as he was unto thee for thy accomplishments. O Kākuthstha, if dost thou not bear patiently this impending peril what little-minded person else shall bear it? Compose thyself, O thou best of men. Peril overtaketh every body like unto fire but vanisheth in no time. This is the nature of men. Yayati, the son of king Nahusha, though attāined to the state of celestials, was however thrown down for an iniquitous deed. The hundred sons, that had been born unto our ancestral priest

Vasishtha, were all killed in one day. O lord of Koçala, even Vasumati, the mother of the world, adored of all beings, meeteth with mesery consequent upon earth-quake. Even the mighty Sun and Moon witness eclipse who are the eyes of the world and the very images of virtue and in whom the whole world is stationed. O thou best of men, what of insignificant beings cased in this frail body, even the mighty creatures and celestials are subject to the influence of destiny. I have heard, O best of men, even the celestials headed by Indra are subject to happiness or misery. So it doth not behove thee to bewail thus. O descendant of Raghu,it becometh thee not to lament like an ordinary person even if Jānâki is dead or hath been carried away. O Râma, persons, highly experienced and ascertaining right or wrong without being moved, do not lament even in the face of mighty perils. O thou best of men, do thou, after due consideration, ascertain what is proper or improper; persons of thy vast wisdom are cognizant of the right or wrong by dint of their understanding. Without proper exercise, actions, of unknown merit and uncertain issue do not bear fruits. O hero, many a time and oft ere this, thou hadst given me the self-same counsel. Who is capable of counselling thee who art the very preceptor of the gods? O thou of great intellect, even the celestials cannot measure thy mental acumen. Greatly benumbed is thy wisdom with the slumber of grief, and I am to rouse it. O thou the best of Ikshakus, do thou engage in the destruction of thy foes considering well thy celestial and human prowess. O thou best of men, what necessity hast thou to destroy the whole world? Do thou rescue Sitā after finding out thy vicious enemy."

SECTION LXVII.

After Lakshmana had spoken these highly sound and pleasant words, Rāma, ever taking to what is sound, accepted them. Thereupon that one, of mighty arms, slaking his flaming ire and reclining himself upon his beautiful bow, addressed Lakshmana, saying, "Do thou ponder over, O brother, where shall we repair, what shall we do and by what means shall we come by Sitā ?" Whereto Lakshmana replied saying unto the highly aggrieved Rāma, "It is proper for thee to search this Janasthāna filled with a multitude of Rākshasas and covered with diverse trees and creepers. Here are many strongholds in the midst of mountains, clefts of rocks, many caves and numerous cavities filled with various animals. Many are the abodes here belonging to the Kinnaras and Gandharbas. Do thou, along with me, search all these places. Great men, of thy calibre, do remain unagitated even in the midst of difficulties like unto mountains never shaken by the velocity of the wind." Hearing these words, Rāma, enraged, fixing sharp and terrible arrows to his bow, began to range the forest with Lakshmana. Thereupon he beheld, fallen on ground, having his person bathed in blood, the king of birds—Yatāyu, resembling a mountain peak, and spake unto Lakshmana, saying "It is clear and beyond all doubt that Vaidehi hath been devoured by this Rākshasa, assuming the shape of a vulture and ranging the forest. This Rākshasa hath been reposing at ease after devouring that one of expansive eyes ; I shall kill him with terrible straight-coursing arrows, having flaming points." Fixing sharpened shafts to his bow, Rāma, enraged, darted towards the vulture, as if moving the sea-girt earth. Vomitting frothy blood Yatāyu, the king of vultures, spoke unto Rāma, the son of Daçaratha, saying "O thou of long life, that goddess,

whom thou hast been searching in this vast forest like unto *Oshadhi*, and my life have been carried away by Râvana. I saw her, O Râghava, carried away stealthily by the powerful Râvana, in thy absence as well as that of Lakshmana. Myself nearing Sitâ, for her rescue, O Lord, Râvana was thrown down on earth by me in conflict having his car and unbrella shattered. This is his snapped bow and these are his broken shafts. And this is his war-car, O Râma, shattered in fight. This is his charioteer lying on earth being killed by the velocity of my wings. Having sundered my wings with his dagger, who had been exhausted, Râvana taking Sitâ, rose high up in the welkin. It behoveth thee not to kill me who had been wounded before by the Râkshasa." Hearing from him pleasant words relating to Sitâ, Râma, leaving aside, instantly, his mighty bow, embraced him, and rolling on earth having lost self-control through grief, began to lament with Lakshmana. Though highly composed by nature, he was overwhelmed with doubled grief. And beholding Yatâyu, sigh again and again and breathing with difficulty in a helpless plight, Râma, highly aggrieved, spake unto Lakshmana saying, "I have lost my kingdom and have been living in this forest. My Sitâ hath been carried away and this bird hath been killed (on my account)—This misfortune of mine can burn even the very fire. If for assuaging my grief I do enter the mighty ocean, verily shall that misfortune dry up even that lord of rivers. There is none so unfortunate as I, throughout this earth, mobile or immobile, and it is for this bad luck that I have confronted this mighty disaster. This mighty king of vultures is our father's friend and he lieth on earth, killed through the evil turn of my fortune." Uttering these and various other words, Râghava, along with Lakshmana touched his body manifesting his paternal affection. Embracing the king of vultures, bathed in blood, having its wings cut off, Râghava, fell on the ground, exclaiming 'where hath Maithilee gone like unto my life?'

SECTION LXVIII.

Beholding Yatāyu fallen on the ground by the terrible Rākshasa, Rāma spoke unto Lakshmana, having compassion for all, saying "Verily for my service this bird hath breathed its last, being killed by the Rākshasa. O Lakshmana, its voice hath been enfeebled, its vision weakened and its life, greatly exhausted, lieth in a very little proportion in its body. May good betide thee, O Yatāyu; if thou art capable of speaking again, do thou relate how Sitā hath been carried away and thou hast been killed. Why hath Rāvana taken away by stealth the worshipful Jānaki? What offence did I commit by him that he hath carried away my dear one? O thou best of birds, how looked the moon-like, pleasant countenance of Sitā at the time of her being carried away? What did she speak then? What is the prowess, appearance and action of that Rākshasa? Where doth he live, O reverend Sir? Pray tell me, I do ask thee." Beholding Rāma, lament like one helpless, the virtuous-souled Yatāyu spake in faltering accents—"Sitā hath been carried away by Rāvana, the lord of Rākshasas, creating a mighty illusion producing wind and showers. O darling, myself being worn out that night-ranger, having sundered my wings, fled away with Sitā to the southerly direction. O Rāghava, my life is about to expire, my eye-sight hath grown of mistaken perception, I see trees before me made of gold having hair resembling *Ushira*.* Rāvana hath taken away Sitā at a moment when a person regains soon his lost property. O Kakuthstha, this moment is called *Vindya*,† which Rāvana

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* Andropogon muricatum—(Lat). The root of a fragrant grass. This alludes to a terrible vision which is generally seen by a person on the eve of death—a golden tree having hair.—T.

† This refers to *Yatāyu's* astrological knowledge. *Vindya* is derived from the root *Vid*—to gain. Thus this moment is favourable to the loser and un-

hath not been able to perceive. (At this moment) the person who taketh away (a thing) is soon destroyed like unto a fish devouring a hook. Do not therefore entertain the least doubt about thy coming by Jānaki. Destroying him at the head of the battle thou shalt soon sport with Vaidehi." Thereupon flesh and gore began to come out of the mouth of Yatāyu, the king of vultures, not loosing his sense even while treading the verge of death. Thereupon the king of birds gave up his dear life uttering only.—"Rāvana is the son of Vishravā and brother to Vaishravana (the lord of wealth)." Rāma again and again addressed him with joined palms saying, "Do thou speak! Do thou speak." And instantly Yatāyu's vital spark rose up in the sky, leaving his bodily frame. Thereupon the king of vultures fell down on the earth by stretching forth his legs, body and head on the ground. Beholding the vulture dead, of huge proportions, resembling a hill and having red eyes, Rāma, aggrieved, spoke piteously unto Saumitri, saying—"Living happily, for years, in this forest of Dandaka inhabited by the Rākshasas, Yatāyu hath, at last, given up his life. He lived for a long time, of an uplifted person, and hath now laid low on the earth. None can withstand the course of destiny. Observe, O Lakshmana, this vulture for my benefaction, hath been killed by the powerful Rāvana in his attempt to rescue Sitā. For me, hath this Lord of birds, breathed his last, renouncing his large ancestral kingdom. In every status of animal creation, the heroic, the righteous and the honest, affording refuge unto all, are to be found, even amongst the birds. I do not feel so much affliction, O hero, for Sitā's ravishment as I do for this vulture, who hath been killed for me. Like unto the highly famous, effulgent king Daçaratha, this King of of birds is worthy of being adored and worshipped by me. O Saumitri, do thou bring fuels; I shall produce fire there-

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favourable to the taker. Hence Ravana carrying away Sita at this moment shall meet with destruction.—T.

with and burn the dead body of this king of birds who hath been killed on my account. Placing on a funeral pile, I shall cremate, O Saumitri, the dead body of this king of birds who hath been destroyed by the grim-visaged Rākshasas. Being consecrated and commanded by me, do thou, O highly powerful king of birds, attain to that excellent state of existence, which is reached by persons ever performing pious observances, by *Ahitagnis** by heroes who are not afraid of entering a battle-field and by persons who confer grants of land." Saying this the virtuous-souled Rāma, afflicted with sorrow, burned the body of the king of birds, placing it on the funeral pile, like unto his own kinsman. Entering the forest with Saumitri, Rāma gifted with prowess, killed plump high deer and stretched forth grass and twigs for offering oblation to that bird. Taking off the flesh of those high deer and clustering it, Rāma, of great renown, offered it to the vultures in that pleasant forest-land, abounding in green grass. Thereupon for his speedy arrival at the abode of celestials, Rāma recited those *Mantras* which are being uttered by the twice-born ones. Afterwards repairing to the river Gadāveri the two princes offered water unto that kingly vulture. And offering water unto him according to the prescribed rites of the *Sastras*, those two descendants of Raghu, after bathing, performed the *Udaka* † ceremony for that king of vultures. Having been killed in battle for an arduous but glorious work, that king of vultures, consecrated by the ascetic-like Rāma, attained to an excellent state. Having performed the *Udaka* ceremony for that best of birds and considering him in the light of a father they went away and entered the forest in quest of Sitā like unto the two best of celestials—Visnu and Vasava.

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* A *Brahman* who has preserved a sacred fire kept alive perpetually in a family, &c.,—from *ahita*—placed, *agni*—fire.—T.

* Presentation of water specially to the manes as a religious or obsequal rite.—T.

SECTION LXIX.

Having offered him the gift of water, those two descendants of Raghu wended their way in that forest in quest of Sitā and proceeded towards the south-west.* Then turning to the south, with bow and arrows in hand, they reached a track not wended by the people. It was a ghastly, impenetrable forest, covered on all sides with groves, trees and creepers. Proceeding by the southerly direction, those two mighty ones, passed hastily by that terrible, dreary forest. Thereupon, the highly effulgent descendants of Raghu entered the dense forest of *Krauncha*, situated at a distance of six miles from *Janasthana*. It was a dense forest like unto a collection of clouds, as if smiling on all sides blooming with charming flowers of diverse hues and frequented by various animals and birds. Waiting for sometime here and there they, exercised with Sitā's ravishment, explored the entire forest in quest of Vaidehi. Proceeding three *Krosas* towards the East and passing by the forest of *Krauncha* the two brothers descried on their way the asylum of Matanga. Having seen that dreary forest frequented by various animals and birds and covered with diverse trees and dense groves, the two sons of Daçaratha beheld a cave in the mountain, deep as the region under the earth and ever enveloped with darkness. Arriving there they espied hard by a grimvisaged Rākshasi, having a formidable figure, ever causing fright unto persons of feeble courage, loathesome, terrible-looking, having a huge belly, sharpened teeth, a high person and rough skin, devouring voracious animals and looking fearful with dishevelled hair. Beholding there the two brothers, Rāma and Lakshmana, she neared the heroes and saying, 'come, we shall sport' assailed

* In this Sloka *west* is mentioned and in the next one there is reference to their turning to the *south* and hence *west* here refers to south-west.—T.

Lakshmana who had been going before his brother. And embracing him she spake unto Saumitri the following words:—"My name is Ayomukhee; it is a great gain to thee that thou hast become my beloved one, O my lord. Do thou sport with me, for ever, O hero, in these mountainous strongholds and on the banks of the rivers." Thereat, exercised with ire, Lakshmana, the subduer of foes, uplifting his dagger, chopped off her nose, ears and breast. Having her nose and ears cut off, that terrible-looking Rākshasi, emitting fearful cries, fled away whence she had come. On her departure, proceeding quickly, the two brothers, Rāma and Lakshmana, the conquerors of foes, reached a dense forest. Thereupon the highly effulgent and truthful Lakshmana, possessing a pure character, spake, with folded hands, unto his brother of flaming energy—"My left arm is throbbing, my mind is fillled with anxiety and I perceive before me many a bad omen. Do thou put on thy habiliments, O worshipful one, and act by what I say for thy well-being. Methinks from these bad omens some calamity shall soon befall us. O Rāma, this terrible bird *Banchulaka* is emitting fearful cries as if announcing our victory in the conflict." Thereupon while they began to explore the entire forest with their prowess there arose a terrible sound as if breaking down the wood. The forest was enveloped on all sides with a mighty wind and everywhere was audible a roar filling the wood-land. With a view to ascertain whence the sound proceeded, Rāma, with a dagger in hand, along with his younger brother, espied a Rākshasha of huge proportions, having big thighs. The two brothers beheld that Rākshasa stationed before them, having a huge body, devoid of head and neck and therefore a headless demon and having its mouth on its belly. Its body resembled a huge mountain and was covered with sharpened down; its look was terrible like unto sable cloud and its roar resembled the muttering where of. Its one terrible, expansive eye, seeing all, was on the fore-

head placed on its breast and shone forth like unto the flaming fire and it had huge yellow eye-lashes. Its mouth was greatly widened and covered with rows of huge teeth and it was again and again licking that terrible mouth. And stretching forth its two huge arms extending over a *yojana* it was devouring bears, lions and deer. It was catching and throwing with its huge hands many an animal, bird and bear. Hindering the way-fare it was awaiting those two brothers. And proceeding a *Krosa*, they espied that fearful, grim-visaged, headless demon, hindering all creatures with its arms, terrible-looking and appearing like a *kavanda* from its very situation. Thereupon that one, of huge arms, stretching them forth, got hold of those two descendants of Raghu crushing them with its strength. Those two highly powerful brothers, of mighty arms, with daggers and bows in their hands, were assailed and got hold of by that Rākshasha. Rāma was heroic and patient by nature and consequently was not much afflicted; but Lakshmana was a mere boy and impatient by nature and was consequently greatly afflicted. Being greatly distressed, the younger brother of Rāghava spake unto him, saying "Do thou behold me, O hero, brought under the hold of this Rākshasha, and re-nouncing me only, O Rāghava, do thou get thyself off. And offering me as sacrifice, do thou escape at thy ease. Methinks for certain, O Kākuthstha, thou shalt soon come by Vaidehi and regain thy anscestral kingdom. But remember me always, O Rāma, when thou shalt find thyself placed on the throne." Being thus addressed by Lakshmana, Rāma spake unto Saumitri—"Fear not in vain, O hero; persons of thy prowess are never afflicted (with fear)." Meanwhile the wicked headless, demon, of huge arms, the foremost of Dānaves, addressed the two brothers Rāma and Lakshmana—"Who are ye two youthful figures having the neck of a bull and with mighty daggers and bows in your hands? Arriving in this fearful place ye have by chance come within

the compass of my vision. Tell me now what have ye to do here, and what for have ye come? I have been waiting here being hungry, and ye have come here having daggers and bows with arrows in your hands like unto two oxen having sharpened horns. Nearing me quickly, it will be hard for ye to draw your vital breath." Hearing those words of the vicious-souled *Kavandha*, Rāma having his countenance dried up, bespake Lakshmana—"O thou, having truth for thy prowess, again and again, greater and worse calamities have been threatening us. We have already met with a dire disaster leading to our death, consequent on my separation from my dear one. Mighty is the course of Destiny in all creatures, O Lakshmana. Do thou O best of men, behold even thyself and me stricken with calamity. But O Lakshmana it is not very difficult for destiny to afflict all creatures. Under the influence of destiny even the mighty heroes, well habited in armours are distressed like unto a bridge of sands." Addressing these words unto Saumitri, the resolute, powerful and highly famous son of Daçaratha, having truth for his prowess, composed himself by dint of his own understanding.

SECTION LXX.

Beholding both the brothers, Rāma and Lakshmana, clasping each other with their arms, the headless demon spake:—"O two best of Kshatryas, are ye waiting here beholding me hungry? O ye having lost your sense, ye have been chosen by Destiny as my food." Hearing those words Lakshmana, sore distressed and determined to display his valour, addressed Rāma with words worthy of being said on that occasion. "This vile Rākshasa shall seize both of us; let us sunder soon its two huge arms with our daggers.

This grim-visaged Rākshasa, of huge proportions, gifted only with the strength of arms, defeating all other persons, hath addressed itself at last to destroy us. It is odious for the Kshatryas to make away with those who cannot defend themselves like unto animals brought for sacrifice."* Hearing their conversation, the Rākshasa, inflamed with rage, widening its terrible mouth, prepared to devour them up.† Thereat Rāma and Lakshmana, cognizant of time and place, pleased,‡ sundered its arms off its shoulders with their daggers. Rāma, stationed on the right side§ cut off in no time its right arm with his dagger and the heroic Lakshmana, the left one. Having got its arms dissevered, the terrible-voiced, *Kavandha*, of huge arms,roaring like unto the muttering of clouds and resounding the heaven, earth and all the quarters, fell flat on the ground. Beholding both its arms cut off, the demon, with its person bathed in blood, asked them poorly—" Who are ye ?" Being thus accosted by *Kavandha*, the mighty Lakshmana, gifted with auspicious marks, spake unto it, about Kākuthstha. "He is a descendant of the Ikshwakus known on earth by the name of Rāma, and know me as his younger brother, by name—Lakshmana. Being thwarted by mother (Kaikeyi) in his accession of kingdom, he, renouncing all, hath fled as an exile unto woods, and hath, along with me and his spouse, been ranging this forest. While living in the dense forest the wife of Rāma, effulgent like unto the celestials hath been ravished by a Rākshasa. Searching her, have we come here. Who art

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* The purport is :—"Lakshmana wanted to chop off the arms of *Kavandha* and not to put an end to its life as it was not capable of fighting, being a headless demon. And it is not proper for the Kshatryas to destroy those who cannot fight.—T.

† This has a special significance here—meaning to get hold of them by stretching forth its arms.—T.

‡ They were pleased because they cut off its arms with ease like unto the trunks of a plantain tree.—T.

§ It may mean also *expert*.—T.

thou? And what for art thou ranging this forest like unto a headless demon, having thy thighs broken and thy flaming face placed on thy breast?" Being thus addressed by Lakshmana with these goodly words, *Kavandha*, pleased, recollecting the words of Indra, bespake him,—"O two best of men, ye are welcome! By my good luck it is that I do behold you. By my good fortune ye have dissevered my shoulders to-day. Do ye hear, I shall relate truly unto you how have I, by my haughtiness, come by this unsightly shape."

SECTION LXXI.

"O MIGHTY armed Râma of great prowess, formerly my beauty, beyond conception, was known all over the three worlds, like unto the beauty of the Sun, the Moon and Indra. I used to frighten everywhere the ascetics living in the forest by turning this my beauty into a terrific form. Once on a time assuming this terrible shape I assailed and enraged the great ascetic *Sthulashira* collecting diverse wild fruits. Thereupon he imprecated curses upon me, saying "Do thou retain this ghastly shape hated of all mankind." Upon my praying unto that angry ascetic for my relief from that curse, he said—"Thou shalt regain thy stalwart and beautiful shape when thou shalt be burnt by Râma in a dense forest having got thy arms dissevered by him. O Lakshmana, know me to be the beautiful son of Danu. Through Indra's curse in the battle field I have been metamorphosed into my present shape. After I had pleased him with hard austerites, the Grand-Father of the celestials conferred on me a long life. And therefore I was inflamed with pride and assailed Indra in a conflict, thinking within me, 'I have gained a long life—what can Indra dó me?' Thereupon by his thunderbolt, having hundred edges, hurled

off his hands, my thighs were shattered and my head thrusted into my body. Myself praying for the close of my life, he did not despatçh me to the abode of Yama. He only said "May the words of the Grand Sire prove true." Whereto I replied 'How shall I live long without any food, being smitten by thee having a thunderbot in thy hand, and having my head, thighs and mouth crushed down?' Thereat Indra made my hands extending over a *Yajana* and placed my mouth, having sharpened teeth, on my belly. Thenceforth, stretching out my long arms I used to devour all lions, tigers, wolves and deer ranging the forest. Indra said to me, 'Thou shalt attain to heaven when Rāma, along with Lakshmana, shall cut off thy arms in a battle.' Acting under the conviction that Rāma, resolved to destroy my person, shall surely come within the compass of my arms, I do always assail with relish, O worshipful one, O thou best of kings, every animal I meet with in this forest. Thou art that Rāma. May good betide thee, O Rāghava. Verily did the great ascetic speak unto me that none should be able to assail me but Rāma. Being cremated by you, I shall counsel you best and tell you with whom you should contract friendship." Being thus addressed by Danu, the virtuous-souled Rāghava spake before listening Lakshmana, "My renowned spouse Sitā was easily ravished by Rāvana after I had gone out of Janasthana along with my brother. I know that Rākshasa's name only—but do not know his whereabouts, his figure and his prowess. It behoveth thee to show proper compassion for us, who have been stricken with grief, who are helpless, have been ranging this forest in this way and are ever engaged in the well-being of others.* O, hero, we shall burn thee after collecting all the

* This Sloka may be rendered in another way:—Do thou continue benifitting us by showing proper compassion for us, who are stricken with grief helpless and ranging the forest in this way. We have however adopted here the commentator Ramanuya's explanation.—T.

branches that have been broken down by the elephants and dried up in time, and digging a big trench. Do thou tell us who hath carried away Sitā ? And where ? If dost thou know it truly do thou perform us this good service." Thereat the Rākshasa, skilled in speech, spake unto Raghava, addressing him thus—"I am not gifted with divine fore-sight and therefore do not know where Maithilee is. I shall let you know of him who shall be able to tell you all about her, after I resume my original shape, being burnt (by thee). I shall furthermore tell thee, O Rāma, who knows that Rākshasa. Without being burnt I am incapable of being cognizant of that highly powerful Rākshasa who hath carried away thy Sitā. By the influence of curse, I have lost my fore-sight and by my own improper actions I have been transformed into this ugly figure. Do thou cremate me according to the prescribed rites after throwing me into the ditch before the sun, with his worn out carriers descends into the western horizon. Being burnt by thee in the ditch, with due ceremonials, O descendant of Raghu, I shall mention, unto thee, one who knows that Rākshasa. O Rāghava, O fleet-footed hero, do thou contract friendship with him gifted with good qualities and he shall assist thee. There is nothing unknown to him, O Rāghava in the three worlds. Formerly for some reasons he had travelled all over them."

SECTION LXXII.

AFTER *Kavandha* had spoken thus, the two best of men, Rāma and Lakshmana took him to a mountain-cave and placed on fire. Lakshmana kindled the funeral pile, which was ablaze on all sides. Thereupon the fire began to burn down slowly the huge and corpulent body of

Kavandha like unto a lump of clarified butter. Afterwards the highly powerful demon, shaking the funeral pile, rose up quickly like a smokeless flame of fire, wearing a clean cloth and a celestial garland. And the graceful demon, wearing an unsullied cloth and having all its limbs crested with diverse ornaments, rose from the pile high up in the welkin with a delighted heart. Thereupon mounting on a famed car, brilliant and drawn by swans* and lighting up all the quarters with the effulgence of his person, that highly powerful one, stationing himself in the heaven, addressed Rāma, saying:—"Do thou hear truly, O Rāghava, of the means by which thou shalt come by Sitā. There are six expedients.† O Rāma, by virtue of which kings acquire all objects. He, in whom misfortune hath culminated, should seek the company of one such.‡ Thou hast, O Rāma along with Lakshmana, met with the culmination of misfortune and for which thou hast been assailed with such a disaster as the ravishment of thy spouse. O thou best of my friends, it behoveth thee, therefore to make friends with such a person. Or else I do not find any means for thy success. Do thou hear, O Rāma, what I relate. There liveth with four monkeys a heroic, self-controlled monkey by name Sugriva, on that best of mountains *Rishyamuka*, situated on the banks of the lake Pampa, being driven by his enraged brother Vāli, the son of Indra. That mighty, powerful, effulgent lord of monkeys, of immeasurable prowess and truthful vows, humble, patient, intelligent, great, expert, bold, grace-

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* By virtue of the pious observances performed by him in his previous existence and for his being burnt by Rama that celestial car appeared there.—T.

† The six expedients are as follow—(1) *Sandhi*, peace. (2) *Vigraha* war-fare. (3) *Yāna*, military expedition against an enemy. (4) *Ashana*—halting. (5) *Daidhibhava*—sowing dissension. (6) *Samashraya* seeking protection.—T.

‡ This is a moral law referring to the sixth expedient, to be resorted to by the kings—namely *Samashrarya* or seeking protection.—T.

ful and puissant, hath been banished by his brother, O hero, for kingdom. Surely he shall befriend and assist thee in thy search for Sitā. Do thou not plunge thy soul in grief. O thou best of Ikshwakus, none can withstand destiny on this earth, truly unavoidable is it course. Do thou proceed soon, O hero, to Sugrivā of mighty prowess, and repairing hence even to-day do thou contract friendship with him, taking vow in the presence of flaming fire* that ye shall not envy each other. Despise not that kingly monkey Sugrivā, because he is grateful, capable of assuming shapes at will, seeking protection and powerful. Ye too are able to accomplish his wished-for object. Benefitted by thee or not, he shall engage in thy service. He was begotten of the Sun unto the wife of *Rikhyraja*. He hath been roaming the bank of Pāmpa being in constant fear of Vāli after creating enmity with him. Do thou make friends with that monkey ranging the wood and inhabiting the Rishyamuka mountain after placing thy weapon in the very presence of fire as a witness, because that best of monkeys knoweth minutely all the abodes of Rākshasas, living on human flesh. There is no place under the sun of many rays, O Rāghava, O slayer of foes, unknown to him. Exploring, with all his monkeys, the rivers, huge mountains, strongholds and caves, he shall learn about thy spouse. He shall search that exquisitely fine damsel Maithili in Rāvana's abode, bewailing on thy separation; and to find her out he shall despatch, O Rāghava, many a monkey of huge proportions to various quarters. Whether on the summit of the mount Meru or in the region under the earth, that lord of monkeys, shall give thee back thy blameless spouse, killing all the Rākshasas."

* This refers to the oriental custom of performing every sacred rite in the presence of fire as witness. The Hindus regard the fire with sacred reverence and for this in all their social and religious ceremonials fire plays a very prominent and sacred part.—T.

SECTION LXXIII.

HAVING pointed out unto Râma the expedient for finding out Sitã the wise *Kavandha* began with the following significant words :—"This is the way, O Râma, leading to the mount Rishyamuka, where stand, beautifying the West, the *Jambu*,[a] *Priála*,[b] *Panaca*,[c] *Nagrodha*,[d] *Plaksha*,[e] *Tinduka*,[f] *Ashathya*,[g] *Karnikar*,[h] *Chuta*,[i] *Nâga*,[j] *Tilaka*,[k] *Naktamal*,[l] *Neelashok*,[m] *Cadamva*,[n] *Karavira*,[o] *Agnimukhya*,[p] *Asoka*, *Raktachandan*,[q] *Pâribhadraka*,[r] and many other trees. Ascending those trees or lowering them by force on earth, do thou proceed living on those fruits like unto ambrosia. Passing by this forest, O Kâkuthstha, thou shalt reach another abounding in trees blooming with flowers like unto the garden of celestials and *Uttarkuru* where in all the months of the year the trees produce fruits and honey and where all the seasons dwell as in the forest

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[a] A fruit-tree, the rose apple—*Lat.* (*Eugenia Jambolana*).—T.
[b] A tree commonly *Piyal*—*Lat.* (*Buchanania latifolia*).—T.
[c] The bread fruit or *Jaka* tree—*Lat.* (*Artocarpus integrifolia*).—T.
[d] The Indian fig-tree—*Lat.* (*Ficus Indica*).—T.
[e] Waved leaf fig-tree —*Lat.* *Ficus infectoria*).—T.
[f] A sort of ebony—*Lat.* (*Diospyros glutinosa*).—T.
[g] A holy fig-tree—*Lat.* (*Ficus religiosa*).—T.
[h] The name of a tree commonly *Kaniyar*—*Lat.* (*Pterospermum acerifolium*).—T.
[i] The mango—*Lat.* (*Mangifera Indica*).—T.
[j] A small tree—*Lat.* (*Mesua ferrea*).—T.
[k] A kind of tree commonly *Tila*.—T.
[l] A tree—*Lat.* (*Galedupaarborea, Rox*).—T.
[m] Blue *Asoka*—*Lat.* (*Joncsia Asock*).—T.
[n] A plant commonly *Kadamva*—*Lat.* (*Nauclea Kadamba*).—T.
[o] A fragrant plant—*Lat.* (*Oleander or Nerium Odorum*).—T.
[p] The marking nut plant—*Lat.* (*Semecarpius anacardium*).—T.
[q] Red Sandal.—T.
[r] The coral tree—*Lat.* (*Erythrina fulgens*).—T.

of *Chaithraratha.** There stand beautifully many a tree lowered down with the burden of fruits, containing towering branches, dense as a collection of clouds or a mountain. Ascending those trees and lowering them, Lakshmana shall offer thee, fruits like unto ambrosia. O heroes, ranging from forest to forest, from high mountains to hillocks, ye shall get at the lake Pampā, void of gravels and acquatic plants and hence there is no danger of falling down to the people, having level watering-places, covered with sands and blooming with red and white lotuses. There emit forth musical notes, swans, frogs, cranes and ospreys sporting in the lake Pampā. They are not filled with terror in view of human beings, inexperienced as they are in the matter of destruction. O Rāghava, do ye fare on those plump birds like unto a lump of clarified butter and diverse fishes such as *Rohita*,† *Chakratunda*,‡ and *Nala*.$ O Rāma, the devoted Lakshmana, shall offer unto thee, various other best fishes, devoid of scale and fins, plump, filled with bones, having destroyed them with shafts and roasted them in fire. And after thou hadst feasted on them, Lakshmana shall bring thee water for drinking on a lotus leaf, smelling like a lotus, coming in contact with flowers, delicious, pleasantly cold, wholesome, void of impurities, transparent like silver and crystal. And while roaming in the evening he shall point out unto thee fat monkeys ranging in the wood and lying in the hollows of mountains. And thou too, O best of men, shalt behold those fat monkeys, who had drunk water, roaring like unto oxen appearing on the banks of a river to drink water. And rambling in the evening, thou shalt assuage thy grief beholding the pleasant water of Pampā and blossoming

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* The garden of the deity *Kuvera*. It is derived from *Chithraratha*—a *Gandharba* in charge of the garden.

† The *Rohi* fish—Lat. (*cyprinus Rohita Ham*).—*T.*

‡ A kind of fish resembling a wheel in appearance.—T.

$ A kind of sprat, according to some, a shrimp or prawn.—T.

trees. There, O Rāghava, the *Tilakas* and *Naktamalakas*, crested with flowers and full blown white and red lotuses shall mitigate thy sorrows. There liveth no person who wears garlands of those flowers. Garlands strung with those flowers never wither away, O Rāghava, because the disciples of the great ascetic Matanga lived there with concentrated hearts. Drops of perspiration, falling on the earth from the persons of those ascetics worn out with the burden of the wild fruits collected by them for their spiritual guide, have been transformed by virtue of their asceticism unto these garlands. These garlands do never wither, O Rāghava, because of their origination from those drops of perspiration. Even at the present day, O Kākuthstha, there liveth an immortal mendicant woman, by name *Savari*, who had waited in attendance upon those departed ones. Beholding thee, O Rāma, who art adored of all creatures like unto the Deity Himself, that mendicant woman, ever engaged in pious observances, shall attain to the abode of celestials. O Rāma, turning to the western bank of Pāmpa, thou shalt, O Kākuthshtha, behold the incomparable and secret asylum of Matanga. Fearing the divine authority of that great ascetic Matanga, the elephants, though there are many, dare not cross the threshold of his asylum. O Rāghava, this forest is widely known as Matanga-wood. Thou shalt sport, O Rāma, with a delighted heart in that forest resembling the celestial garden—*Nandana* and filled with various birds. There stands in front of Pampā the highly inaccessible mount *Rishyamuka*, ornamented with many a blossoming tree and guarded on all sides by little serpents. That mount is highly munificient. It was created by Brahmā in the days of yore. A person, sleeping on the summit of that hill and dreaming of an accession of wealth, really gets at it after the dream is over. A perpetrator of iniquitous deeds and engaged in impious observances ascending that hill, the Rākshasas seize upon him, asleep,

and bruise him. Thou shalt hear the terrible roar of the young elephants ranging in the asylum of Matanga, situated on the banks of Pampâ. Thou shalt furthermore observe many a quickly moving, infuriated elephant, resembling clouds in hue and with red temporal juice oozing out of their heads, roaming here and there sometimes separately and again in a band. Those mighty elephants, roaming the forest, return to their woody homes, drinking the pleasant, pure and sweet smelling water of Pampâ. And do thou assuage thy grief, beholding there the bears, wolves and *Rurus* of a tender countenance like unto sapphire, who are harmless and never afraid of human beings. There is a huge cave, O Râma, in that mountain, covered on all sides with rocks and where it is very hard to enter. At the entrance of that cave lies a beautiful, wide lake of cool water, hedged on all sides with trees abounding in fruits. There liveth with other monkeys the virtuous-souled *Sugriva,* who sometimes resideth on the summit of the hill." Having thus addressed Râma and Lakshmana, *Kavandha,* highly powerful resembling the sun in effulgence and wearing garlands appeared beautiful on the sky. Thereupon Râma and Lakshmana, preparing to proceed spoke unto that great one stationed in the sky, saying, "Do thou go.', Whereto *Kavandha* replied, saying "Do ye proceed to make good your end" and bidding them adieu, who were well pleased, departed. Regaining his pristine beauty and shining in grace and effulgence that *Kavandha,* who was on the sky, fixing his looks upon Râma, and pointing out unto him his way, said "Do thou make friends with (Sugriva).

SECTION LXXIV.

THEREUPON Rāma and Lakshmana, sons of a kingly father, passing along the way, pointed out by *Kavandha*, leading to the lake Pampā, proceeded towards the West. They wending their way desirous of seeing Sugriva, there came within the compass of their vision many trees, grown on the summits of the mountains, blossoming with flowers and abounding in fruits tasting sweet like unto honey. Passing the night on the summit of a hill those two descendants of Rāghu arrived at the western bank of Pampā and espied the pleasant asylum of *Savari*. Getting at that charming hermitage covered on all sides with trees and casting their looks around they beheld that female mendicant—*Savari*. No sooner had that one of perfect asceticism beheld those highly intelligent Rāma and Lakshmana than she rose up with folded hands and touching their feet offered them duly water for washing their feet and mouth. Thereupon Rāma spake unto that female ascetic, engaged in religious services, saying, "O thou of sweet accents, hast thou got all hindrances to asceticism removed? Is thy asceticism growing stronger every day? O thou having asceticism for thy wealth, hast thou restricted thy anger and fare? Hast thou observed the commandments and attained to mental felicity? Hast thy attendance upon thy spiritual guide borne fruits?" Being thus accosted by Rāma that old *Savari*, of accomplished asceticism and recognised by the *Sidhas*, approaching Rāma spake:—"Favoured with thy presence my asceticism hath attained to its consummation. Blessed is my birth, fruitful is my service unto my spiritual guides and accomplished is my asceticism. O best of men, thou art the foremost of celestials; worshipping thee I attain to the abode of deities. O gentle one, O

slayer of foes, O thou that dost confer honors on men, thyself casting thy auspicious looks upon me, consecrated I, by thy favour, shall attain to the imperishable land of celestials. On thy setting foot on the mount *Chitrakuta*, the ascetics whom I served, ascending celestial cars of incomparable lustre, departed to heaven. Those great ascetics, cognizant of virtue, said to me, "Rāma shall come to thy holy asylum." Do thou receive with great reverence that guest together with Lakshmana. On beholding him, thou shalt attain to that best land of the celestials whence none returneth. O best of men, I was thus told by those great ascetics, and for thee I have collected various wild fruits growing on the banks of Pampā." Being thus addressed by *Savari*, the virtuous-souled Rāghava spake unto her conversant with the knowledge of past and future, saying, "I have heard from Danu, in truth, about thy divine authority as well as that of thy spiritual guides. If thou purposest so I wish to witness it with my own eyes." Hearing those accents dropping from Rāma's lips, *Savari* showing unto them the vast forest said, "Do thou behold, O Rāghava, this forest, crowded with deer and birds resembling a dense cloud. This forest is known as Matanga's wood. Here in this forest the pure-souled preceptors sacrificed unto fire their persons consecrated by the *Mantras* as Mantra itself. This is that altar *Pratyaksthali*, ascending which my worshipful preceptors used to offer flowers unto the deities with hands trembling with toil. Behold, O best of Raghus, this altar of incomparable beauty, by virtue of their asceticism, hath been still shedding its lustre on all the sides. Behold, again, the seven seas have appeared here in conjunction, at their very thought, worn out with fasts and therefore incapable of moving on. Even those barks, which they used to place on these trees after ablution have not yet been dried up. These flowers, of blue colour which they offered unto the deities, being engaged in divine services, have not yet been withered

away. Thou hast observed this entire forest and heard every thing worth hearing. I purpose now to renounce my body being commanded by thee. I wish to approach those pure-souled ascetics, whom I used to wait upon, and whom these asylums belong to. Hearing with Lakshmana the speech of that pious one, Rāma gained an excess of joy and exclaiming, "Wonderful it is!" again spake unto *Savari* of keen austerities,—"O gentle one, I have been worshipped by thee. Do thou repair at thy ease and pleasure." Being thus addressed and ordered by Rāma, *Savari*, wearing matted locks, rags and the skin of an antelope, surrendered herself unto fire and rose high up in the welkin like unto blazing fire. Adorned with celestial ornaments, wreathed with celestial garlands, sprinkled with sandal-paste and wearing celestial cloth she appeared of exquisite grace and lighted up the quarters like unto lightning. By virtue of her devout meditation, *Savari* repaired to that holy region where dwelt her spiritual preceptors—the pure-hearted ascetics.

SECTION LXXV.

AFTER Savari had repaired unto heaven by virtue of her divine prowess, Rāma with his brother Lakshmana began to ponder over the pious influence of those great ascetics. Thinking within himself about the divine authority of those great ones, the virtuous-souled Rāma spake unto Lakshmana, devoted and ever engaged in his well-being.—"Beheld have I, O gentle one, the wondrous asylum of the pure-souled ascetics filled with diverse birds and tigers rambling friendly with antelopes. O Lakshmana, we have performed ablutions in the sacred waters of these seven seas and offered oblations unto our manes. Our misfortunes have ended and prosperity hath appeared and my mind is now filled with

ecstacy of delight. Me-thinks, O best of men, auspiciousness shall soon appear unto us ; do thou come, therefore, we shall proceed towards the picturesque lake Pampâ. Yon appeareth in view, at no distance, the mount Rishyamuka. Here dwells with four monkeys, the virtuous-souled Sugriva—Suryya's son, in constant fear of Vâli. I am in a hurry to behold Sugriva the best of monkeys, for my business—Sita's quest—is entirely at his hands." Unto the heroic Râma, speaking thus, Saumitri said.—"Let us depart soon, I am in haste too." Issuing out of Matanga's asylum, the mighty Râma, lord of men, repaired with Lakshmana to the lake Pampâ. Exercised with grief, he arrived at the bank of that best of lakes, beholding (as he passed along), vaious trees and pools, the mighty forest covered on all sides with huge trees and flowers and resounding with the noise of lapwings, peacocks, woodpeckers and various other birds and rattling of the bamboos. Beholding, from distance, Pampâ of sweet, cool and pure water, Râma performed ablution at the *Matanga Sara* (a portion of Pampâ) and paced slowly towards the lake. Thereupon Daçaratha's son, stricken with grief, bathed in Pampâ covered with lotuses. It was adorned on all sides with *Tilakas*, *Asokas*, *Punagas*, *Uddalas* and *Vakulas*. It was a lake girt on all sides with pictueresque gardens, having its waters undulating beautifully and transparent like unto crystal, and covered all around with soft sands. It was filled with fish and tortoise, adorned with trees on its banks, encircled with creepers embracing her like companions and frequented by *Gandharbas*, *Kinnaras*, serpents, *Yakshas* and Râshasas. It was covered with trees and creepers of various kind, of cool water, and enveloped with beauty. It was, somewhere, of red hue, in contact with water lillies, somewhere white with *Kumudas*, somewhere blue with blue lotuses like unto a blanket of diverse hues. It was filled with white and red lotuses and encircled with blossoming mangoe groves and resounding

with the music of the peacocks. Beholding Pampā, ornamented like a damsel with *Tilakas, Bijapuras,*[a] fig-trees, *Sukladrumas,*[b] flowery *Karavis,* blossoming *Punnagas,*, groves of *Malati*[c] and *Kunda,*[d] *Vandhiras*[e] *Nichulas,*[f] *Asokas, Saptaparnas,*[g] *Ketakas,*[h] *Atimuktas,*[i] and various others trees, Rāma the mighty son of Daçaratha began to lament with Lakshmana. "There stands on its bank the mount Rishyamuka, abounding in various metals and covered with trees of varieagated flowers as mentioned before (by *Kavandha*). There dwelleth the famous lord of monkeys, Sugrivā, the heroic son of the great Rikshyaraja. O best of men, do thou approach the chief of monkeys." Rāma, having truth for his prowess, again spake unto Lakshmana, saying, "O Lakshmana, how shall I live without Sitā, who have been deprived of my kingdom, who am poorly and have Sitā for my life?" Having said this unto Lakshmana, who had nothing else in view, that best of Raghus, racked with sorrow and grief and oppressed by Cupid, entered the lake Pampā graced with lotuses. Proceeding slowly, observing the forest, Rāma beheld and entered with Lakshmana Pampā, girt on all sides with beautiful woods and filled with a multitude of diverse birds.

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[a] Common citron—*Lat. (Citrus-medica).*—T.

[b] *Lat. (Symplocos racemosa).*—T.

[c] Great-flowered Jasmine—*Lat. (Jasminum Grandiflorum).*—T.

[d] A kind of Jasmine—*Lat. (J. Multiflorum).*—T

[e] *Lat. (Mimosa Sirisha).*—T.

[f] *Lat. (Barringtonia Acutangula).*—T.

[g] *Lat. (Alstonia-Scholaris).*—T.

[h] *(Pandanus Odoratissimus).*—T.

[i] *Lat. (Gaertnera Racemosa).*—T.

END OF THE ARANYAKANDAM.

THE RAMAYANA.

KISHKINDHĀ KĀNDAM.

SECTION I.

REPAIRING with Lakshmana to the lake Pampa filled with red and white lotuses and fish Rāma having his senses agitated began to lament. And beholding there that lake his senses were stirred with delight. Troubled with passion he spake unto Saumitri saying,—"Behold, O Saumitri, how beautifully appeareth Pampā of transparent water like unto Baidurja, graced with full-blown red and white lotuses and various trees. Observe again, O son of Sumitrā, the picturesque wood-land around the lake, where trees, crowned with large branches resembling the summits of a mountain, appear like so many hills. Mental agony arising from Sitā's ravishment and Bharata's grief, have been grinding me who am already stricken with sorrrow. Verily conduceth to my felicity the pleasant lake Pampā of cool water, scattered with various flowers, covered with lotuses, highly graceful, girt with variegated woods abounding in voracious animals and frequented by deer and birds. This green common, chequered with yellow and blue, appeareth of enhanced beauty by the various flowers of the trees as if covered with a blanket of

diverse hues. The tops of the trees rich with flowery bunches are gnarled with creepers of blossoming tips. Now hath appeared, O Saumitri, the fragrant spring of pleasant breezes, when greatly prevaileth the influence of Cupid and the trees are graced with fruits and flowers. Behold, O Saumitri, the beauty of the woods, showering flowers like unto clouds pouring forth rain. Various trees growing on rocky surfaces, moved by the wind have been scattering flowers on the earth. Behold, O Saumitri, the wind is sporting as it were with flowers dropt, dropping and hanging on the trees. The bees, driven off and singing, pursue the wind, moving the flowery branches of the trees. While issuing out of the mountainous hollows the wind is singing as it were and making the trees dance with the musical notes of the delighted cuckoos. The wind, making the tops of the trees collide with each other, is as it were stringing them together. The sandal-cool wind, of pleasant touch, ever removing the exhaustion of toil, is blowing every where carrying with it pure fragrance. The trees in this nectar-smelling forest are sounding as it were with the hum of bees. Hillocks overtopped with picturesque and flowery trees stand beautifully on this mountainous expanse. Trees with flowery tops, tossed by the airy currents and crested with the bees, are as if dancing in accompaniment with melodious strains. Behold, the *Karnikaras* covered with flowers appear on all sides like unto human beings decorated with golden ornaments and wearing yellow cloths. This spring, O Saumitri, sounded by the musical notes of the birds hath been kindling my grief who am without Sitã. Cupid hath been smiting me the more who am stricken with grief, and the cuckoos have been defying me, displaying their mirth, O Lakshmana. At the pleasant fountains the delighted *Dâtyuahas* with their warblings have been afflicting me who am possessed by Cupid. Formerly my dear one, while in the asylum, delighted with the music of these birds, used to attain to a greater joy addressing me to

hear them. Behold, birds of variegated hues, emitting forth diverse notes have been alighting upon the trees, groves and creepers from various quarters. O Saumitri, birds and bees of melodious notes accompanied by their co-mates and delighted with their mutual companionship are on the banks of this lake. There live happily flocks of delighted vultures. The trees sounded by the lascivious murmurs of *Datyuhas* and *Punskokilas* have been kindling my *amour*. The fire of spring having clusters of Asokas as its embers, the hum of bees as its sound, the redness of the twigs as its flame, hath been burning me. O Saumitri, of what avail is this life unto me, not beholding Sitā of sweet accents, having eyes with their eye-lashes, and a head of curly hair. O blameless one, this season, when the groves become charming and the border-lands resound with melodious strains of the cuckoos, is the most beloved of my dear one. Methinks, this fire of distress, originating from amorous trouble and enhanced by the influence of spring, shall soon burn me down. My amorous feelings shall attain to an intense height, as I do not behold Sitā before, whereas see the beautiful trees around. Sitā, away from my vision and the spring,drying up perspiration,have been both inciting my *amour*. That one having the eyes of a fawn and ruthless vernal breeze, O Saumitri, have been oppressing me who am overpowered with anxiety and grief. These peacocks and pea-hens unfurling their wings like unto crystal lattices, have been dancing hither and thither. These maddened peacocks encircled by the pea-hens, have been aggravating my amorous desire who am already possessed by the Cupid. Observe, O Lakshmana, there danceth with her dancing mate on the mountainous expanse, the pea-hen, troubled with amorous sentiments. The peacock unfolding his charming wings is moving after his dear mate mocking me as it were with his cry. Surely the Rākshasa hath not brought my dear one in this forest of peacocks and therefore

they dance with their mates in this picturesque forest land. It is unbearable for me to live without Sitā in this season of flowers. Behold, O Lakshmana, this attachment is to be seen even amongst the brutes. The pea-hen being influenced by passion is approaching her mate. Sitā of expansive eyes would have thus neared me being influenced by *amour* had she not been carried away. In this season of spring flowers of this forest are of no avail to me. These pleasant flowers of the trees have been uselessly falling on the earth with the bees. The birds exciting my desire have been delightedly warbling in flocks as if welcoming each other. Surely Sitā, under the influence of another person, is lamenting in the same strain, as I do, if spring hath appeared there. Even if spring hath not appeared there how can Sitā having eyes re sembling full-blown lotuses live in my separation? If spring is there, what can it do her having a beautiful hip and loins, who hath already been overpowered by a mighty enemy? Surely shall my dear wife of a slender make, having eyes like lotus-petals and of sweet accents renounce her life at the appearance of this spring? Methinks, for certain, the chaste Sitā shall not be able to maintain her being at my separation. Vaidehi's attachment is entirely centred in me and mine in her. This cool breeze of a pleasant touch, carrying the fragrance of flowers appears like a fire-brand unto me who am thinking of my spouse. That breeze appeareth painful unto me in Sitā's absence which, ere this, had been regarded by me as a source of pleasure in her company. This bird set up a cry in the sky at that time* and now sitting on the tree is crying delightedly. This bird flying up in the sky brought about Sitā's ravishment and this bird shall take me to her having expansive eyes.

* This refers to the time when Rama was united with Sita *i. e.* at the time of his wedding, At that time the bird, flying up in the sky set up an inauspicious cry indicating that in no distant time he should be separated from her; and now his sitting on the tree and cawing delightedly indicated that he should soon be re-united with her.—T.

Hear, O Lakshmana, the maddening notes of those birds sitting on the tops of the flowery trees and setting up their melody. The *Vramaras* are approaching the *Tilakas* tossed by the wind like unto intoxicated damsels. This *Asoka*, enhancing the desires of the amorous, stands here, as if remonstrating with me by its clusters shaken by the wind. There appear, O Lakshmana, those blossoming mangoe trees like unto persons, exercised with passion and smeared with unguents of sandal. Behold, O Saumitri, O foremost of men, the *kinnaras* are ranging at large in this varieagated forest-land on the banks of Pampā. Here the fragrant red lotuses are shedding forth their splendour like unto the newly risen sun. Here appeareth beautifully the lake Pampā of transparent water, filled with blue and fragrant lotuses, swans and *Karandhabas* and abounding in red lotuses like unto the virgin rays of the sun and having their filaments crushed by the bees. And the beautiful woods around the lake have been manifesting their beauty, filled with *chakrabakas* and the herds of elephants and deer desirous of drinking water. Behold, O Lakshmana, the picturesque view of the lotuses oscillated by the ripples driven to and fro by the wind. I do not delight in my life, not beholding Sitā, having expansive eyes like unto lotus-petals and ever fond of lotuses. O how wily is the course of Kāma who hath been presenting unto my mind that auspicious one, hard to attain and of sweet-accents! Had I not been overpowered by this season of spring with blossoming trees, I would have been able to put up with the present amorous infliction. The objects which appeared beautiful unto me while in the company of Sitā, now seem shorn of all grace in her separation. My eyes pant for beholding those lotus-petals, O Lakshmana, because of their resemblance with Sitā's eyes. Issuing out of the trees and touching the filaments, the pleasant wind is blowing like unto Sitā's breath. Behold O Lakshmana, the flowery branches of the *Karnikaras* on the summits of the mountain situated

on the southern bank of Pampā. This prince of mountains, beautified with various metals, hath been throwing up dusts of diverse colors driven by the wind. O Saumitri, these mountainous expanses are burning in beauty with blossoming and beautiful *Kinsukas* void of leaves. These fragrant *Malatis*, *Mallikas*, *Karavis* and lotuses, growing on the banks of Pampā, and fostered by Pampā's water, and *Ketakis*, *Sindhubaras*, *Basantis*, *Matulingas*, *Purnas*, *Kunda* groves, *Chiribilyas*, *Madukas*, *Banjulas*, *Vakulas*, *Champakas*, *Tilakas*, *Nagas*, *Padmyakas*, blue *Asokas*, *Ankolas*, *Kurantas*, *Churnakas*, *Paribhadrakas*, and yellow *Lodhras* on the hills like unto manes of a lion, are in flowers. There appear beautifully on the hills, blossoming *Chutas*, *Patalas*, *Kobidaras*, *Muchukundas*, *Arjunas*, *Ketakas*, *Uddalakas*, *Sirisas*, *Singsapas*, *Dhabas*, *Salmalis*, *Kingsukas*, *Raktas Kuravas*, *Tinisas*, *Naktamalas*, sandal trees, *Syandanas*, *Hintalas*, *Tilakas* and *Nagas*. Behold, O Saumitri, many a beautiful and blossoming tree growing on the banks of Pampā and gnarled by creepers having flowery tips. Like unto inebriate damsels, these creepers are embracing the trees, hard by, having their branches tossed by the wind. The breeze, delighted with various tastes is passing from tree to tree, mountain to mountain and forest to forest. Some fragrant trees, covered with flowers and some with buds, appear beautifully green. Saying, 'this is sweet', 'this is pleasant' and 'this is full-blown,' the attached bees are falling to the trees. And rising again they are approaching the other trees growing on the banks of Pampā. This forest-land, strewn with flowers dropping spontaneously from the trees like unto a bed sheet, hath become pleasant. O Saumitri, the mountainous levels variegated with flowers, are appearing like unto beds. Behold O Saumitri, the origination of flowers in the trees at the expiry of the winter. The trees as if vieing with each other, have blossomed in this season of flowers. The trees, O Lakshmana, with bees

humming around and with flowery branches are as if welcoming each other. This swan, hath been sporting with its mate in the lucid water of Pampā exciting my amour. Truly does this lake like unto Mandākini itself, deserve the accomplishments that are known all over the world. O best of Raghus, I do not desire Ayodhya or the dignity of Indra if that chaste Sitā be found here and if I can live with her. I shall renounce all desires and thoughts if I can sport with her in this picturesque and green fōrest-land. These trees, clothed in diverse flowery attires, have been exciting my thought in this forest, who have been deprived of my dear one. O Saumitri, behold this Pampā of cool water, enveloped on all sides with lotuses, and frequented by *Chakrabakas, Karandavas, Chraunchas, Plabas* and high deer. Its beauty hath been further enhanced by the birds caroling. Diverse delighted birds have been exciting my passion, reminding me of my dear spouse, of blameless countenance, having a moon-like face and eyes resembling lotus-petals. Behold on the yonder mountainous expanse of various colors, stags sporting with hinds and myself on the other hand forsaken by Vaidehi having eyes resembling those of an antelope. These deer ranging hither and thither have been distressing my soul. It is then only that I shall attain to mental quietitude if I can behold Sitā on this charming mountainous expanse fllled with birds and deer. It is then that I shall draw my vital breath, O Saumitri, if Vaidehi, of slender waist, with me, enjoyeth the fine breeze of Pampā dispersing the fragrance of lotuses and *Saugandhikas* and ever assuaging grief. Blessed are they, O Lakshmana who enjoy this wild breeze of Pampā. How hath that exquisitely fine daughter of Janaka, my beloved spouse, having eyes resembling lotus-petals, brought under the control of another person, been living forsaken by me? What shall I speak unto that virtuous, truthful king Janaka when he shall interrogate me about Sitā's welfare in an assembly? Where is that Sitā now

who followed me in the track of virtue, who am unfortunate and have been exiled unto woods by my Sire? How shall I keep up (my being) being poorly, O Lakshmana, being forsaken by that Sitā who followed me, deprived of kingdom and sense? My heart is sinking not beholding her fine spotless countenance, having eyes resembling lotuses and smelling sweet. When shall I hear again O Lakshmana, the sweet incomparable and auspicious accents of Vaidehi, intervened by smiles and couched in an elegant and easy style? That chaste and exquisitely fine damsel even when afflicted in the woods used to welcome me under the influence of Cupid as if she were delighted and had her sorrows removed. O son of a king, what shall I speak unto Kauçalya in Ayodhya when she will ask me of her high-souled daughter-in-law's welfare and whereabouts? Do thou proceed, O Lakshmana, and join Bharata gifted with fraternal affection. I am incapable of living any more without that daughter of Janaka." Thereupon Lakshmana addressed unto the high-souled Rāma who was thus bewailing like one helpless with the following pregnant and immutable words. "Forsake thy grief, O Rāma. May good betide thee. Do not grieve O best of men. Even the sinless persons lose their sense when they are afflicted with grief. Remembering the grief consequent on separation do thou forsake thy attachment unto thy dear one. Out of an excess of oil even the wick burneth itself. O worshipful one, even if he hideth himself in the region under the earth or in a darker quarter, Ravana shall not be able to draw his breath. Do thou procure information about that vicious-souled Rākshasa; either he shall give up Sitā or meet with destruction. Unless he gives back Sitā, forsooth I shall kill him even if he enters with her into Diti's womb. Do thou, console thyself and renounce thy poorliness of mind, O worshipful one. Without sufficient endeavours even men of energy do not regain their lost ends. O worshipful one mighty is the

course of energy. And than this there is no greater power on earth. And there is nothing unattainable in this world to one gifted with energy. Persons endowed with zeal do never wear away in their actions. And resorting to this energy only that we shall regain Jānaki. Do thou not percieve that thou art high-souled and highly educated? And leaving behind grief do thou forsake thy amorous madness." Being thus accosted by Lakshmana, Rāma having his mind stricken with sorrow, attained to mental quietitude renouncing grief and dolour. Thereupon Rāma, of unimaginable prowess, passed slowly by the pleasant and charming Pampā with banks girt with trees shaken by the wind.

Thereupon the high-souled Rāma, stricken with grief passed along beholding the forest-land, fountains, caves and revolving aside (the pregnant words of Lakshmana). And the high-souled Lakshmana, of unagitated mind, intent upon Rāma's welfare and wending like unto an infuriated elephant, cheered him up by means of moral and heroic counsels. Beholding their countenances passing strange, that mighty chief, of monkeys, while ranging near the mount Rishyamuka, became highly terrified and motionless. Observing them range there, that high-souled monkey, wending slowly like unto an elephant and stricken with fear and grief, became exceedingly sorry. Espying the highly powerful Rāma and Lakshmana there, monkeys, terrified, entered into that holy and pleasant asylum, a worthy refuge and having its inside always frequented by them.

SECTION II.

BEHOLDING those two high-souled brothers Rāma and Lakshmana, heroic and with great scimitars in their hands, Sugriva became terrified. That best of monkeys, of a disturbed mind, cast his looks around and could not stand (patiently) at any place. Beholding those two of great prowess he could not make up his mind to remain there and the heart of that terrified monkey, sank. Pondering over what is more and what is less important the virtuous-souled Sugriva became highly anxious along with that monkey-herd. Beholding Rāma and Lakshmana, Sugriva, the king of monkeys, greatly exercised with anxiety spake unto his counsellors, saying—"Forsooth, these two heroes, in false guises and wearing bark, despatched by Vali, have come here traversing the forest stronghold." Beholding these two mighty archers the counsellors of Sugriva, quitting that mountainous expanse proceeded to another best of hills. Thereupon proceeding quickly the commanders of various monkey herds stood encircling the king of monkeys and the chief of leaders. The monkeys thus sharing in the misery and happiness (of their chief) proceeded jumping from hill to hill shaking the summits thereof, with the velocity (of their persons). Thereupon those mighty monkeys, jumping, broke down the flowery trees of that stronghold. Those best of monkeys, springing all around that mighty hill, proceeded terrifying the deer, the wild cats and the tigers. Stationed on that best of mountains the ministers of Sugriva, coming in the front of that monkey-chief, stood with clasped palms. Thereupon Hanumān, skilled in speech, spake unto Sugriva, terrified and afraid of Vali's wicked wiles, saying:—"Let all the monkeys renounce Vali's fear; in this best of mountains, Malaya—there is no fear of him. I do not behold, O best of

monkeys, that wicked Vali of terrible looks, afraid of whom thou hast fled away and for whom thou art anxious. I do not observe here, O gentle one, the wicked-souled Vāli, thy elder brother of impious actions and whom thou dost fear and I do not percieve any terror proceeding from him. O monkey-chief, truly manifest is thy monkey-hood and it is through thy light-heartedness that thou art incapable of fixing thy soul. Gifted with intellect and knowledge do thou perform all by means of gestures. A king void of sense cannot govern all creatures." Hearing those pregnant words of Hanumān, Sugriva said in better accents—"Who is not terified beholding those two mighty armed heroes, having expansive eyes, with bows, arrow, and daggers in their hands like unto two sons of a celestial? Methinks these two best of men have been despatched by Vali. Kings have many friends. And it is not proper for me to place confidence in them. People should know that enemies, always treacherous by nature, range under false guises. And those foes, availing of their credulity, bring about their destruction whenever opportunity presents itself. Vali is eminently expert in despatching business. Monarchs, cognizant of many a wily expedient, bring about others' destruction. It is proper to discern them by means of disguised spies. O monkey, do thou proceed under a false guise and come by their intentions, examining them aright by their countenances, gestures and words. Do thou ascertain their intention. If dost thou find them delighted, secure their confidence in my favour, by eulogizing me again and again and giving out unto them my views. O best of monkeys, do thou ask them why they have entered this forest, if thou dost perceive that these two archers are pure-souled. Do thou determine the fairness and unfairness of their purpose by means of their gestures and conversation." Being commanded by that chief of monkeys, the son of Māruta purposed to approach Rāma and Lakshmana. Assenting to the words of the terrified and unconquerable Sugriva

and saying 'Be it so,' Hanumān, the high-souled monkey proceeded where the heroic Rāma was with Lakshmana.

SECTION III.

UNDERSTANDING the words of the high-souled Sugriva, Hanuman, proceeded, springing, from the mount Rishyamuka, towards the descendants of Raghu. Thereupon renouncing his monkey shape, the son of Māruta, not confiding in them, assumed the semblance of a mendicant. Approaching them humbly, Hanumān paid obeisance unto them. And he eulogized them truly in words, sweet and pleasant. Greeting duly those two heroes, having truth for their prowess, that best of monkeys addressed them in sweet accents in consonance with Sugriva's instructions. "Ye are ascetics of celebrated austerities, resembling the Rājarshis and celestials and best of Brahmacharis, why have ye come here causing fear unto these deer and other wild animals of the forest? Surveying around the trees grown on the banks of Pampā, ye have enhanced the beauty of this lake of auspicious water. Who are ye two youthful figures of mighty arms, wearing bark, patient, sighing and troubling these wild animals? Heroic, of leonine looks, gifted with mighty strength and prowess, slayers of foes, and holding a bow like unto that of Sakra; graceful, of a pleasant countenance, of prowess like unto a mighty bull, having hands resembling the trunks of elephants, effulgent, great among men, youthful, beautifying this chief of mountains with the effulgence of your persons, worthy of having kingdoms, and like unto celestials, why have ye come here? Having eyes resembling lotus-petals, heroic, wearing matted locks, resembling each other, have ye come here from the celestial region? Verily the Sun and the Moon have come down to the earth of their own accord.

Of spacious breast, heroic, having leonine shoulders, gifted with high energy, stout like unto plump bulls and human albeit looking like celestials, why are not your long, round arms, resembling *Paridhas* and deserving all ornaments adorned ? Methinks ye two are perfectly able to protect this entire earth, filled with forests and oceans, and intersected by the mountains Vindhya and Meru. These thy painted and smooth bows appear like unto the thunder-bolts of Indra adorned with gold. And these beautiful quivers are filled to the brim with sharpened and deadly shafts like unto flaming fire and serpents. And these two daggers, of mighty proportions, furnished with burning gold, appear like unto serpents, let loose. Why do ye not answer me accosting you thus ? A certain heroic and virtuous monkey-chief, by name Sugriva, hath been journeying on this earth, distressed at heart, being driven away by his brother. I have come here being despatched by that high-souled Sugriva—my name is Hanumān, the foremost of monkeys. That virtuous-souled Sugriva desires to make friends with you. And know me to be his counsellor—a monkey, the son of *Pavana*, ranging every where at my will, coming here, under the guise of a mendicant, from the mount Rishymuka, for the welfare of Sugriva." Having addressed thus those two heroes—Rāma and Lakshmana, Hanuman, conversant with words and skilled in speech, did not speak again. Hearing those words, the effulgent Râma, with a delighted countenance, spake unto his younger brother, Lakshmana—sitting by him. "He is the counsellor of the high-souled Sugriva, the lord of monkeys and hath approached me, soliciting my friendship in his (Sugriva's) favour. Do thou welcome, with pleasant words, O Saumitri, this monkey—Sugriva's minister, the subduer of foes, affectionate and skilled in speech. None can speak thus who hath not mastered the *Rig-veda,* borne well the *Yajur-veda* and acquainted himself thoroughly with the *Shyam-veda.* Forsooth he hath studied well all the Grammars, for he hath

not used a single inelegant word though he hath addressed me with a number of them. And no defect was perceived on his countenance, eyes, forehead, brows or on any of his limbs. His words,—few, beyond all suspicion, pleasant, and uttered in a mild tone,—came out readily of his throat and breast. He has uttered accents, wonderful, ready, accomplished, auspicious and captivating. Whose heart is not moved by these wonderful words, proceeding from heart, throat and brain)? Even an enemy, who hath his sword uplifted, (is moved). O sinless one, how doth that monarch accomplish his objects who hath not got such a messenger? Indeed whose emissaries are so accomplished, all his missions are fulfilled only by virtue of their words." Thus addressed, Saumitri, skilled in speech, welcomed that monkey—Sugriva's counsellor and son of Pavana. "O learned one! We knew well the accomplishments of the high-souled Sugriva. We shall find out that king of monkey herds. O Hanumān, O best of monkeys, we shall go by whatever thou shalt say, under the instructions of Sugriva." Hearing these skillful words, that son of Pavana, delighted, revolving within him the means for Sugriva's conquest, purposed to bring about a friendly union between them.

SECTION IV.

HEARING those words (of Rāma) and learning his amicable feeling (in relation to Sugriva) as also, seeing that Rāma was willing to assist Sugriva, Hanumān, getting exceedingly delighted, remembered Sugriva. "Since this one of successful acts hath been come by and also this business is in hand, the high-souled Sugriva will most probably obtain the monarchy." Then transported with joy, that foremost of monkeys, Hanumān, in these words, replied unto Rāma, deft

in speech, saying, "Why is it, that accompanied with thy younger brother, hast thou come to this dense and trackless forest, garnished with the wood-lands of Pampā, and filled with various kinds of ferocious beasts ?" Hearing those words of his, Lakshmana, directed by Rāma, informed (Hanumān) of all about Rāma, the son of Daçaratha. "There was a king named Daçaratha. Possessed of effulgence, and attached unto righteousness, he, in consonance with his proper duties, for aye, governed the four orders. He hath no hater; nor doth he hate any one. And in relation to all creatures he was like another great-father. And he celebrated *Agnishtoma* and other sacrifices with presents (to Brāhmanas). This one is his eldest son, named Rāma, famous among men. He is the refuge of all creatures, and competent to carry out the injunctions of his father. The eldest son of Daçaratha, he is foremost of all his sons in merit. He bears marks of royalty, and hath the prosperity of a kingdom. Deprived of his kingdom, in company with myself, he hath come hither with the view of dwelling in this wood. And, O highly exalted one, this one of subdued senses is followed by his wife Sitā even as at the decline of day the exceedingly effulgent Sun is followed by (his spouse) Splendour. I am the younger brother of this one endeued with gratitude and of various lore. Subdued by his virtues, I, Lakshmana by name, have dedicated myself to his service. Worthy of happiness, homage, and intent upon the welfare of all beings, deprived of wealth and living in the forest, he hath his wife carried off by a Rākshasa, wearing shapes at will. Nor have we yet (been able) to ascertain who is that Rākshasa that hath carried off his wife. A son of Diti named Danu, had, by virtue of an imprecation, undergone Rākshasa-hood. He it is who had related unto us all about the capable Sugriva.— "That exceedingly puissant one shall have a knowledge of the ravisher of thy wife?" Having said this, Danu beaming (with a halo) went to heaven. Thus have I related unto thee

all as it fell out. Both Rāma and myself have saught the shelter of Sugriva. Having given away profuse wealth and attained high fame, this one who formerly was the lord of the worlds, now wishes to make Sugriva his master. That one attached unto virtue, that refuge (of all)—the son of that shelter (of all beings) hath come under the protection of Sugriva. That spiritual guide, who ere now was worthy of being the shelter (of all) and who (actually) was the refuge (of all creatures)—Rāghava, hath saught the shelter of Sugriva. That Rāma in whose happiness and favor the subjects found their felicity, seeketh the good graces of Sugriva. Famed over the three worlds, the eldest son of that monarch who had always and for aye honored all the kings of the earth crowned with every virtue,—viz. Rāma, hath sought the protection of Sugriva, lord of monkeys. On Rāma being overwhelmed with sorrow, tried by grief, and having come under his refuge, it behoveth Sugriva along with the leaders of bands to show favor unto Rāma ?' When Sumitrā's son shedding tears had spoken thus, that one skilled in speech, Hanumān, answered in these words, 'Persons of such a stamp, endeued with understanding, of controlled anger and subdued senses, should be seen by the master of monkeys; and such come within one's ken through blessed luck. He also hath been driven out of his kingdom, and hath incurred the hostility of Vāli. And his wife torn away from him, he dwelleth in this wood, in fear, having been exceedingly harassed by his brother. That son of the Sun, Sugriva, along with us, will help thee in seeking out Sitā.' Having said these sweet and hurried words, Hanumān said unto Rāghava, 'I will (now) repair unto Sugriva.' When Hanumān had said this, the righteous Lakshmana duly paying homage unto the former, addressed Rāghava, saying, 'From the glad way in which this son of the god of the wind is speaking, it appears that he also seeks thy service; and, arriving (at this region) thou also, Rāghava, hast reaped success. He

speaketh openly with a delightful light in his countenance; and cheerfulness. (It seems) that the heroic Hanumān, son unto the God of wind doth not speak anything that is false.' Then that vastly wise one Hanumān the son of the wind god departed, taking with him the heroic descendants of Rāghu, for (presenting them) unto the monarch of monkeys. Renouncing the guise of a beggar, and assuming the form of a monkey, that foremost of monkeys went away, placing those heroes on his back. And then the heroic monkey, the son of the wind-god, of wide fame, and great prowess, with his mind perfectly pure, considering himself as crowned with success, and experiencing exceeding delight, arrived at that best of mountains in company with Rāma and Lakshmana.

SECTION V.

HAVING departed from Rishyamuka, and arrived at the Malaya hill, Hanumān informed the king of monkeys of (the arrival of) the descendants of Raghu. "O exceedingly wise one, this one that hath come here is Rāma having truth for his prowess. This is Rāma having truth for his prowess, in company with his brother, Lakshmana. Rāma the son of Daçaratha, is born in the race of the Ikshwākus. Ever doing the will of his sire, he has been sent hither, in order that his father's verity may stand in tact. Rāma, who hath come to the forest, is the son of him who hath propitiated Fire with *Râjasuyas* and horse sacrifices,—dispensing Dakshinas and kine by hundreds and thousands—and who hath governed the earth by asceticism and truthful speech. His son Rāma hath come to the forest through a woman. While that high-souled one having his senses under control was dwelling in the woods, his wife was carried off by

Rāvana; and he (Rāma) hath (in consequence) sought thy protection. Do thou, granting an interview unto the brothers Rāma and Lakshmana—both of them worthy of homage—who are eager for thy friendship, receive them respectfully." Hearing Hanumān's words, Sugriva—lord of monkeys, becoming visible (at his will), gladly spake unto Rāghava, "sir, you are versed in morality, and bear love towards all. The son of the wind-god hath faithfully described your virtues unto me. That you, O lord, are anxious to contract friendship with me who am a monkey does me honor and is my gain. If you relish friendship with me, do you take this stretched arm and my hand with yours,—and bind yourself fast with a vow." Hearing these sweet words of Sugriva, (Rāma) exceedingly delighted, pressed Sugriva's hand with his. And contracting friendship with Sugriva, Rāma experiencing great joy embraced him warmly. Then that subduer of foes, Hanumān, leaving off the guise of a beggar, in his native shape produced a fire with two pieces of wood. Then worshipping that flaming fire with flowers, he, well pleased, carefully placed it between them (Rāma and Sugriva.) Then Sugriva and Rāghava went round the fire; and (thus) they were fastened in friendship. And with delighted hearts, both of them—the monkey and Rāghava began to gaze at each other, yet they did not feel satiated. "Thou art the friend of my heart. Our happiness and misery are common,"—Sugriva, rejoicing greatly, said these words unto Rāghava. Then spreading a beautifully blossoming spray of Sāla, full of foliage, Sugriva made an awning and sat down with Rāghava. Hanumān, the son of the wind-god with great joy gave unto Lakshmana a bough of a sandal tree, plentifully blossoming. Next Sugriva, feeling high rapture, with his eyes expanded with joy, answered Rāma blandly in sweet words, saying, "Oppressed have I been, O Rāma; and here am always afflicted with fear. Deprived of my wife, I have, agitated with apprehension,

sought refuge in this dense wilderness. I am afflicted with fright, and worried by fear, with my senses bewildered in this wood. Wronged have I been by Vāli, my brother; and I have incurred his hostility, O Rāghava. And, O exalted one, do thou dispell the fear of me, who am tormented with fear on account of Vāli. And, O Kākutstha, it behoves thee so to act that I may not become subject to fear." Thus addressed, the powerful Kākutstha, knowing righteousness, and devoted to virtue, answered Sugriva, smiling, "O mighty monkey, that the outcome of amity is good offices I am well aware of. I will slay that captor of thy wife Vāli. These infallible sharpened shafts of mine, resembling the sun, feathered with the plumes of the Kanka, like unto the thunderbolt of the great Indra, having sharp heads and even knots, like infuriated serpents,—being let go with vehemence, shall alight upon the impious Vāli. Do thou today behold Vāli slain with sharpened shafts, resembling venomous snakes,—like unto a torn hill lying on the ground." Hearing those words of Rāghava fraught with his welfare, Sugriva supremely rejoiced, said these words, informed with rapture, "Thou hero! Thou lion among men! by thy grace shall I obtain both my beloved and my monarchy. O God among men, do thou so deal with that foe, my elder brother, that he may not again wrong me." The left eyes of Sitā, the lord of apes, and night rangers,—respectively like the lotus, gold, and flaming fire, throbbed when the friendship between Rāma and Sugriva was contracted.

SECTION VI.

Sugriva well pleased again addressed Rāghava, the son of Raghu, saying, "O Rāma, this servant of thine, foremost of my counsellors, Hanumān, hath related (unto me), the reason of thy arrival in this lone forest. Thy wife, Maithili, daughter unto Janaka, separated from thee as well as the intelligent Lakshmana, and weeping (in consequence) was carried off by a Rāksha. Seeing for opportunities of doing mischief that Rāksha, having slain Jatāyu, hath caused unto thee the grief that comes of separation from one's wife. But thou wilt soon be relieved from the sorrow that comes of separation from one's wife. Her will I bring like unto the ravished Devaçruti. O repressor of foes, whether she be in the nether regions or under the sky, I will, bringing thy wife, make her over unto thee. O Rāghava, know my words to be true. O mighty-armed one, like unto poison, thy wife is incapable of being digested even by the gods and Asuras with Indra (at their head). O mighty-armed one, leave off sorrow, I will bring back thy beloved. From guess I find that it was doubtless Mithila's daughter whom I saw when she was being carried away by that Rāksha of terrific deeds. She was crying, 'Rāma, Rāma, Lakshmana, Lakshmana,' and in the lap of Rāvana she looked like the wife of the Snake-chief. Seeing me along with my four counsellors stationed at the hill, she dropped down her scarf and her ornaments. All these, O Rāghava, I have taken and kept (with me). I will bring them. It behoveth thee to recognise them." Thereupon Rāma spoke unto the sweet-speeched Sugriva, 'Bring (them), at once, my friend. Why dost thou tarry?' Having been thus addressed, Sugriva swiftly entered a deep cavern in the mountain, with the view of doing what was dear unto Rāghava. Then taking the scarf as well as the ornaments.

"Look at this," (Saying this) the monkey held them before Rāma. And taking the sheet and the ornaments, (Rāma) had his eyes filled with tears, like the moon covered by the dew. And from affection for Sitā, (Rāma,) his eyes filled with tears, deprived of patience, fell down to the ground. And placing the elegant ornaments on his bosom, he sighed again and again, like an enraged serpent in a hole. And seeing Sumitrā's son at his side, Rāma shedding ceaseless tears, began to lament piteously, "O Lakshmana, behold this scarf and these ornaments which Vaidehi, while being carried away, let fall from her person to the earth. Surely Sitā, while being ravished, let these fall on a sward, for these remain as before." Thus accosted, Lakshmana spoke, saying, "I do not know her bracelets ; I do not know her ear-rings. But I know full well her bangles on account of my always bowing down unto her feet." Thereupon Rāghava said these words unto Sugriva, "Tell me, O Sugriva, at what place didst thou see Sitā, while she, dear unto me as life, was taken away by the fierce-looking Rākshasa ? And where doth that Rāksha, who hath brought on this high peril, and for whom I will slay all the Rākshasas, live ? He, that hath carried off Mithila's daughter, and roused my wrath, hath certainly for his own end, opened the door of death. Tell me all about that ranger of the night, that deceitfully hath carried away my dearest wife from the forest. My foe, O lord of monkey, will I to-day send to the neighbourhood of Yāma."

SECTION VII.

THUS addressed by the aggrieved Rāma, the monkey, Sugriva, his accents obstructed by vapour and his eyes filled with tears, said with joined hands, "I do not know the hidden abode of that exceedingly wicked Rākshasa,—nor do I know

his heroism and prowess, or the lineage of that one sprung from a vicious race. O vanquisher of foes, leave off sorrowing. I promise unto thee truly, I will exert so that thou mayst obtain Maithili. Slaying Rāvana with his hosts, and putting forth my manliness capable of pleasing others, I will speedily act so that thou mayst be pleased. Do not be overwhelmed with grief: summon the fortitude that is in thee. Such lightness of sense doth not become persons like thee. I also have experienced mighty disaster arising out of separation from my wife; but I do not weep in this wise,—nor do I forsake my fortitude. A despicable monkey as I am, I do not grieve for her,—and what again shall I say of one that is magnanimous, endued with meekness and firmness, and great? It behoveth thee to restrain thy falling tears by patience. It behoveth thee not to resign that patience which is the dignity of persons possessed of the quality of goodness. Persons endued with firmness of understanding by help of their intellect, do not in calamity consequent on separation from dear ones, or on the occasion of loss of wealth, or of fear arising from thieves, wild beasts, &c., or of loss of life itself, lose their self-possession. He that is senseless as well as he that suffers himself to be overwhelmed with grief, losing all control over self, drown themselves in sorrow like a boat bearing a heavy load in water. I soothe thee from the love I bear towards thee. Do thou have recourse to manliness. It doth not behove thee to let grief overcome thee. Those that indulge in sorrow, know no happiness; and their virtue* goeth out of them. Therefore it behoveth thee not to grieve. The life even of him that is mastered by sorrow is in jeopardy. Therefore, thou foremost of monarchs, leave off that grief. Do thou entirely have recourse to fortitude. In the spirit of a friend I tell what is for thy good: I do not instruct thee. Honor the amity I bear towards thee. It behoveth thee

* In the sense of energy.—T.

not to weep." Thus sweetly consoled by Sugriva, Râghava with the end of his cloth wiped his face tarnished with tears. And after that lord, Kākutstha, had recovered his natural state through the words of Sugriva, he embraced Sugriva and addressed him, saying, "O Sugriva, that which, pleasing and profitable, proper and fit, ought to be done by a friend, hath been done by thee. Solicited by thee, I have, O friend, regained my natural tone of mind. Such a friend is rare, specially at such a time. But thou shouldst strive to trace Maithili as well as bring about the destruction of that fierce Râkshasa, the impious Râvana. Do thou also without reserve say what I shall have to do for thee. Like corn sown in a fertile field in the rainy season, every concern of thine shall attain success. O best of monkeys, do thou verily consider as true the words that I have uttered through affection. Falsehoods have I never spoken before, nor will I ever say one (in future). This I promise to thee. I swear by truth itself." Hearing Râghava's words, and in special his promise, Sugriva felt exceedingly delighted along with this monkey ministers. Thus fast bound in friendship, the man and the monkey conversed with each other about (topics) which each thought fit, connected with their joys and griefs. Hearing the words of that illustrious monarch of kings, that hero—greatest of monkeys—considered and felt in his heart as if his work had already been accomplished.

SECTION VIII.

SUGRIVA, rejoiced at the words of Rāma, said unto that hero, the elder brother of Lakshmana, who was well pleased. "I am, without doubt, worthy of being favored by the gods, since thou accomplished and furnished with virtues art my friend. By thy help, O Rāma, one can, O sinless one,

obtain the kingdom of the celestials,—what is to be said of one's kingdom, O lord? I, who have, in the presence of Fire, gained for my friend (thee) sprung from the Rāghava race, am, O Rāghava worthy of being honored by my friends and relations. Thou also shalt by and by learn that I am a fit friend for thee; but I can not speak unto thee of the qualities that abide in me. O free one, the felicity of high-souled and self-governed friends like thee abounds and is enduring. Pious friends look upon the silver, and gold, and the elegant ornaments of pious friends as common property. Whether rich or poor, happy or miserable, good or bad, a friend is the greatest refuge (of his friend). Witnessing such affection, people can, O sinless one, forsake wealth, comfort, and even their native land for the sake of their friends." Thereat the graceful Rāma, in front of the intelligent Lakshmana resembling Vāsava, said unto Sugriva of a pleasing presence, —"It is even so." The next day seeing Rāma as well as the mighty Lakshmana seated on the ground, Sugriva briskly cast his eyes about the forest. And hard by that lord of monkeys discovered a *Sâla* tree, bearing a few beautiful blossoms, with its wealth of foliage, decked by black bees. Thereat tearing off a beautiful bough full of leaves, Sugriva spread it (on the earth), and then sat down with Rāghava. And seeing them seated, Hanumān breaking off a branch of *Sâla*, humbly made Lakshmana sit down. Seeing Rāma seated at his ease in that best of mountains abounding in *Sâla* flowers, and cheerful like the ocean, Sugriva from love spoke unto Rāma sweet and excellent words, of which the letters vibrated with delight. "Wronged by my brother, I deprived of my wife and exceedingly distressed, and exercised with fear, live in this foremost of mountains, Rishyamuka. And, O Rāghava, my senses wildered, having been oppressed by Vāli, and having incurred his enmity, I am afflicted with fear, and tormented with fright. O thou, that removest the fear of all creatures, it behoveth thee who am tormented by fear

and am helpless, to extend thy favor unto me." Thus accosted, that ever energetic one knowing righteousness and devoted to it, Kākutstha,smiling, said unto Sugriva, "Benefits make friends, while injuries denote enemies. Even this very day will I slay him that hath deprived thee of thy wife. O exalted one, these feathered shafts of exceeding energy, sprung from the Kārtikeya forest, decked with gold, furnished with the plumes of the Kanka, resembling the thunderbolt of the great Indra, having smooth knots, and sharp heads, are like enraged serpents. Thou shalt behold thy brother and enemy, who is named Vāli slain by my shafts, and lying like a dislodged hill.'' Hearing Rāghava's words, Sugriva—lord of hosts—felt excess of joy and exclaimed, "Excellent well! Excellent well!" "O Rāma, overwhelmed am I by grief. Thou art the succour of those afflicted with sorrow. Having made thee my friend, I express to thee my grief. I have, in the presence of Fire by giving thee my hand, made thee my friend. Thou art dearer unto me than life itself. This I swear unto thee by Truth. Having made thee my friend, I inspired with confidence am unbosoming myself to thee. The sorrow, that is in my heart, is constantly enfeebling my mind." Having proceeded thus far, he, his eyes filled with tears and his words faltering because of vapour, could not speak aloud. And Sugriva suddenly restrained, before Rāma, the force of tears, like unto the tide of a river. And having restrained his tears and wiped his fair eyes, that energetic one, sighing heavily, again went on,—"Formerly, O Rāma, I was deprived of my kingdom and reproached in harsh language by the strong Vāli. And he also took away my wife dearer unto me than life; and my friends have been imprisoned and been bound. That wicked wight, O Rāghava, seeks my life. Many monkeys commissioned by him have been slain by me. It was, O Rāghava, in consequence of this fear that when I (first) saw thee, I did not come out. This is all the fear that oppresses me. My adherents are

only these headed by Hanumân. It is for this that although reduced to the greatest straits I have been able to preserve my life. These affectionate apes protect me on all sides. They go when I go, and stay when I stay. Why should I expatiate ? In brief, Vâli my elder brother, famed for his prowess, is my foe. Even by his death my present pain would be removed. Both my life and my happiness are bound up with his death. I have, O Râma, communicated unto thee, the way in which my grief might be removed. Whether in joy or in sorrow, a friend is the refuge of his friend." Hearing these words, Râma said unto Sugriva, "What for arose hostility between thyself and Vâli? I wish to hear this (related) faithfully. Having learnt the cause of your hostility, and ascertained your strength and weakness, I will, O monkey, understanding the irritation that hath ensued, compass thy happiness. Great is my wrath, on hearing thee disgraced; and like a downpour in the rainy season my ire increases, shaking my very heart. Do thou cheerfully and confidingly speak while I fix the string to my bow. As soon as my shaft is off, thy foe is beaten." Thus addressed by the high-souled Kâkutstha, Sugriva, along with the four (other) monkeys, experienced exceeding delight. Then with a cheerful countenance, Sugriva began to unfold unto Lakshmana's elder brother the cause of their hostility.

SECTION IX.

"MY elder brother named Vâli—destroyer of foes, was formerly highly honored both by my father and myself. At the death of our father, the counsellors, saying,—'This is the eldest son', made him, who was well loved (of all), lord of the monkeys in the kingdom. While he was governing the kingdom which had belonged to his father and grand-father,

I, at all times, in humiliation, remained like a servant. There was one endued with energy, named Māyāvi. He was the eldest son of Dunduvi. Formerly there arose a mighty hostility between himself and Vāli. And it came to pass that one night when all had fallen asleep, (Māyāvi) coming to Kishkindhā, began to emit roars in great wrath, and challenged Vāli to an encounter. My brother, who was fast asleep, hearing those dreadful yells, could not bear them; but at once rushed out vehemently. And as he rushed out in wrath, for the purpose of slaying that foremost of Asuras, he was opposed by his wives as well as myself, who humbled himself before him. But moving them aside, that exceedingly powerful one sallied out. Thereupon out of affection I also went out with Vāli. And seeing my brorher and me present from a distance, the Asura, seized with a panic, fled with speed. And as he was rushing on in fear and when we had proceeded further, the moon arising, discovered the way. And the Asura, coming by a capacious and impregnable hole covered with grass (on the surface), entered it amain; and we remained there. Seeing his enemy enter the hole, Vāli, overcome by anger, and with his senses agitated, spoke unto me, saying, "Do thou, O Sugriva, carefully stay at the mouth of the hole, while I entering in, slay my foe in battle." Hearing his speech, that subduer of foes was besought by me (for permission to enter the cave along with him). But making me swear by touching his feet he entered the cave. And after he had entered the cave, and as I remained at its mouth, a space of over a complete year rolled away. And seized with sorrow (I reflected), 'As I do not see my brother, he must be lost'—and my mind was alarmed, apprehending his death. After a long time, I saw frothy blood issuing from the cave. Thereat I was greatly aggrieved. And roars of Asuras also reached my ears; but I could not hear the cries of my superior, engaged in conflict. And from these signs concluding my

brother to be slain, I, closing the mouth of the cavern with a crag, huge as a hill, and afflicted with grief, after performing his watery rites, came (back) to Kishkindhâ, O my friend. And although I carefully concealed (the matter), the counsellers heard it all. There they, assembled together, installed me (in the kingdom). And, as I was ruling the kingdom with justice, it came to pass that after having slain his foe, the Dânava, that monkey (Vâli) came to Kishkindhâ. Then seeing me installed, he, with his eyes reddened in wrath, slaying my counsellors, spoke harsh words to me. And although I was capable of chastising him, yet my mind influenced by a sense of my brother's dignity, did not incline towards that sin. Having slain his foe, he then entered his city; and I, honoring that high-souled one, duly saluted him. He withal did not with a glad heart utter his benediction. And, O lord, I, bowing, touched his feet with my crown; yet from anger Vâli did not extend to me his grace."

SECTION X.

"THEN wishing for my welfare I strove to propitiate my angry brother, wrought up with wrath, who was seated (there). By good luck it is that thou hast come off safely; and that thou hast slain the foe. O thou that rejoicest the forlorn, thou art the only protector of me who am helpless. I hold this umbrella furnished with many ribs, resembling the moon risen; as well as this chowri containing hair,—do thou accept my service. O king, suffering greatly, I remained for a whole year at the mouth of the cave. And seeing blood issuing from the cave, I had my heart agitated with grief and my senses extremely overwhelmed. Then closing up the mouth of the cavern with a mountain summit, and returning from that place, I again came back to Kishkindhâ.

Seeing me enter in a dejected mood, the citizens and counsellors installed me, but it was not done with my will. Therefore it behoves thee to forgive me. Thou art the king, O worthy of honor; and I am, as before, ever (thy servant). I was entrusted with regal power in consequence of thy absence. This kingdom consisting of courtiers and citizens, remains now rid of its thorns. It was established in me as a trust. And I protected it as such. Do not get wroth, O mild one, O destroyer of foes. I beseech thee with bent head, and, O king, with joined hands. With the view of preventing any one to wish to conquer this kingdom vacant (of its ruler), the citizens and counsellors unanimously, by force, entrusted me with regal authority." As I said this softly, the monkey reproaching me, said unto me 'Fie on thee,' and censured me greatly. And bringing together the subjects and favorite counsellors, spoke unto me, before friends, highly improper words. 'Ye know that formerly one night the mighty Asura Māyāvi, getting enraged, challenged me (to a fight) desirous of an encounter with me. Hearing his speech I sallied out of the palace, and was followed by this horrible brother of mine. Thereat seeing me with one to assist me, and finding that we had come upon him, that mighty Asura, fled, seized with fear. And fleeing on, he (at length) swiftly entered a huge hole. Knowing that he had entered that dreadful and large cave, I spoke unto my brother of a crooked presence,—Without slaying (this Asura) I cannot return to the palace. Do thou wait at the mouth of the cave while I slay him. *This one is stationed here*—thinking thus, I entered that inaccessible cave. And as I searched (for the Asura), one entire year passed away. And that wicked wight who had roused my alarm in consequence of his disappearance, was (at length) slain by me in one day, along with his friends. Then as he emitted yells in the subterranean region, the cave was filled with his blood and it became difficult to come out of it. Having with ease slain my

powerful foe, I could not find the outlet of the cavern, its mouth having been closed. Then as I again and again cried "Sugriva, Sugriva," I became exceedingly sorry for not receiving any reply. Thereat I threw down the stone after striking it many times with my legs. Then coming out by its mouth, I have come to this city. Seeking my kingdom, the crafty Sugriva had shut me up there, forgetting fraternal love.' Saying this, that monkey, the shameless Vāli, exiled me with a single cloth on. O Rāghava, I have been discomfitted by him, and been deprived of my wife. And from fear of him, I have wandered over the whole earth having forest and seas. And aggrieved in consequence of my having been deprived of my wife, I have (at length) entered this best of mountains, Rishyamuka, which for a certain reason* is incapable of being approached by Vāli. Thus have I mentioned unto thee the great cause of this hostility, O Rāghava, innocent as I am, I have come by this mighty misfortune. O thou that inspirest the fear of all creatures, by chastising Vāli it behoveth thee to grant thy grace unto me, who am tormented with fear in connection with Vāli, O hero." Thus accosted, that energetic one knowing righteousness, smiling, began to address Sugriva in words fraught with morality. These sharpened shafts of mine, resembling the sun, and never missing, shall furiously fall upon the wicked Vāli. So long as thou dost not see that stealer of thy wife, so long only shall the impious Vāli of vile character, live. By what I myself feel, I see that thou hast sunk in a sea of sorrow. But I will deliver thee; and thou shalt attain both thy wife as well as this kingdom. Hearing that speech of his, capable of enhancing joy and manliness, Sugriva overjoyed, spoke those words informed with high sense.

* In consequence of Matanga's curse.—T.

SECTION XI.

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HEARING Rāma's words capable of enhancing joy and manliness, Sugriva highly honored the former and extolled him, saying, "Enraged, thou, with thy sharp and flaming shafts, capable of piercing into the vitals, canst burn up the worlds, like the sun at the universal dissolution. Heedfully hearing from me of Vāli's strength, prowess and fortitude, do thou afterwards, ascertain what is fit. Before the sun rises, Vāli can easily range the ocean from west to east and from south to north. Ascending the tops of mountains, Vāli possessed of prowess throws up their summits, and then again swiftly holds them. And displaying his strength, Vāli vehemently crushes in the woods various stout trees. There was one assuming the shape of buffaloe named Dunduvi, resembling in splendour the summit of Kailaça. That one possessed of prowess had the strength of an hundred elephants. That wicked one of a gigantic body inflated by his prowess and blinded by the boon he had received once went to that lord of streams—the Sea. Passing beyond the Sea, with waves upon him,—and containing heaps of gems, he said unto the mighty deep—"Grant me battle." Thereat the righteous-souled and mighty Ocean arose and, O king, said these words unto that Asura, who had been urged by Death. O thou that art skilled in fight, I am not competent to offer thee fight; but listen to me who will tell thee who shall offer the fight. There is a monarch of mountains in a mighty forest, —the great refuge of asceticism, the worker of the weal (of all), an Asura, celebrated by the name of Himavān containing great cascades and furnished with many fountains and caves. He can compass thy incomparable pleasure. Concluding that the ocean was afraid, that foremost of Asuras, presented himself in the wood of Himavān, like a

shaft shot from a bow. Thereupon Dundhuvi began to throw down many white crags resembling the foremost of elephants; and sent up shouts. Then resembling white clouds, mild and possessed of a pleasing shape, Himavân, stationed on the summit, spoke, "O Dundhuvi, O thou that art attached to righteousness, it behoveth thee not to distress me. I am the refuge of all those ascetics who are not expert in military arts." Hearing those words of that intelligent lord of mountains Dundhuvi, with reddened eyes, said :—"Afraid of me and hence void of energy if thou art incapable of fighting with me, do thou name him who is ready to fight with me who am desirous of entering into conflict." Hearing these words the virtuous-souled Himavân, skilled in speech, spoke unto that great Asura, exercised with ire. "O greatly wise one, there lives in Kishkindhâ, of incomparable beauty, the mighty and highly graceful monkey—the son of Sakra, by name Vâli. That mighty wise one, skilled in warfare, is capable of fighting with thee on equal terms like unto Namuchi with Vasava. Do thou speedily repair unto him if dost thou wish for a conflict. He is always expert in military exploits and is hard to repress." Hearing Himâvan's words, Dundhuvi, inflamed with ire, went to Kishkindhâ—Vali's capital. Assuming the figure of a terrible buffaloe, with sharpened horns like unto a cloud big with water, ranging on the sky in the rainy season, and approaching the gate of Kishkindhâ that highly powerful one set up a terrible roar, shaking the earth like unto the sound of a kettle-drum. Like unto an elephant he felled, out of haughtiness, the trees around, and rent the earth with his hoofs scraping it with his horns. Vâli was in the female-apartment at that time, and unable to bear the sound came out with his wives like unto the Moon with stars. Thereupon that lord of monkeys and other wild animals, spoke openly unto Dundhuvi, saying, "O Dundhuvi, obstructing this my city-gate, why dost thou set up a terrible roar? Dost thou know my mighty strength?

Do thou save thy own life." Hearing those words of that intelligent lord of monkeys, Dundhuvi, with reddened eyes spoke:—"O hero, it becometh thee not to speak thus before thy wives. Do thou enter into conflict with me and thy prowess shall be ascertained thereafter. Or I shall suppress my wrath for this night and do thou, O monkey, enjoy till the rise of the Sun. Embracing all the monkeys, inviting all thy friends, do thou, that art the lord of the monkey herds, honor them with gifts. Do thou survey Kiskindhā and make thy children kings. And do thou enjoy with thy wives—it is me that shall crush down thy pride. He, who destroyeth a person who is given up to drinking, reckless, emaciated and deprived of weapons, and one like thee, sunk in the abyss of voluptuousness, committeth the sin consequent upon the destruction of an embryo," Whereto replied Vāli, laughing, unto that wicked lord of Asuras, leaving aside all his wives, headed by Tārā. "If thou art not afraid of fighting, do not consider me as one given up to drinking only. Do thou regard this my attachment as a draught in this conflict, to be drunk by the heroes." Saying this, Vāli, taking his golden garland, conferred on him by his father Mahendra, addressed himself for the conflict. Holding him by the horns, Vāli, that lord of monkeys, setting up a terrible roar, hurled Dundhuvi resembling a mountain. And bellowing a thundering voice, Vāli crushed (him) down. And blood began to trickle down from the pores of his ears. Both of them desired to subdue each other—and thus there arose a terrible conflict between Vāli and Dundhuvi. Thereupon fought Vāli equalling Sakra in prowess, by fists knees, legs, stones and trees. And thus there was a skirmish between the monkey chief and the Asura. And in this conflict Asura's strength was greatly reduced, while that of Sakra's son was highly enhanced. Holding up Dundhuvi he threw him on the ground. And in that dreadful skirmish Dundhuvi was greatly reduced. And there was a profusion

of blood falling from the ears of that one crushed down. Thereupon that one of mighty arms fell down to the earth and breathed his last. And taking up with his arms that lifeless one, the mighty Vāli hurled him with great force at distance of a *yojana*. While thus thrown down by force, drops of blood, falling from his mouth, driven by the wind, fell upon the asylum of the great Saint Matanga. O great one, beholding the drops of blood there, the great ascetic, angered, thought within himself—"Who might be the author of this sprinkling of blood? Who is that wicked-souled, vicious-minded, stupid person, who hath all on a sudden sprinkled me with blood?" Saying this, that best of saints issued out (of the hermitage) and surveyed a lifeless buffalo lying on the earth,like unto a huge mountain. And apprehending by virtue of his asceticism that this hath been committed by a monkey, he imprecated a mighty curse on the perpetrator (of that iniquitous deed).—"He shall not enter here who hath spoiled the sanctity of my forest with showers of blood. And surely he shall be killed (on entering). Forsooth shall that wicked one cease to exist if he strideth within a *yojana* around my asylum, who hath felled these trees by throwing the body of the Asura. His counsellors or any one related to him, who shall resort to this my forest (shall meet with the self-same fate). They shall not live here; hearing this from me let them take their own ways. And even if they live here, forsooth, shall I curse them too. This my forest is being protected by me every day like unto my own son—and the monkeys are always used to destroy its leaves, trees and roots. Forgive them I to-day—but if I find any to-morrow, he shall be turned into stone for many thousand years." Hearing those words of the saint, the monkey herd issued out (of the forest). And beholding them (coming out of the forest) Vāli spoke—"Why have ye all—the dwellers of the Matanga forest approached me—Is it all well with you?" Thereupon they related unto Vāli, wearing a golden

garland, the cause of the Saint's curse by him and other monkeys. Hearing those words, Vāli approached that great ascetic and solicited him with folded hands. Disregarding him, the ascetic entered into his asylum and Vāli was overwhelmed with the fear of curse. O Lord of men, afraid of the curse that monkey chief purposed to repair unto the mount Rishyamuka. Knowing for certain, O Rāma, that he shall not enter this forest, I have been living here with my ministers, devoid of fear and grief. Here is the collection of Dundhuvi's bones, killed on account of his own haughtiness, resembling a huge mountain. These are the seven huge *Sala* trees, clothed in branches, which Vāli could simultaneously divest of leaves by virtue of his prowess. I have related unto thee, O Rāma, the incomparable prowess of his. Do thou tell me now, O hero, how canst thou destroy him in the conflict?" Unto Sugriva speaking thus, Lakshmana smiling replied:—"Performing what, shalt thou confide in (Rāma's ability) to destroy Vāli?" Thereupon Sugriva bespake him—"These seven *Sala* trees, before thee, the mighty Vāli, formerly pierced, all at a time, with one shaft. If Rāma can aim at one of these only with one arrow and if he can, O Lakshmana, throw the bones of this dead buffalo at a distance of two hundred bows—I shall consider Vāli slain." Having addressed Rāma thus, Sugriva, having blood-red eyes, thought aside for a moment and again spoke unto Kākuthstha:—"He is heroic and proud of his prowess—his heroism and strength are known all over the world. He is a mighty monkey and incapable of being repressed in a battle. His actions are such as are above the power of the celestials. Revolving them within myself and terrified I have repaired to this mount Rishyamuka. And thinking of that lord of monkeys, unconquerable and irrepressible I dare not leave this Rishyamuka. And exercised with fear and anxiety, therefore, I have been wandering in this mighty forest along with my devoted counsellors, headed

by Hanumân. And having secured in thee a worthy and sincere friend, O best of men, O thou that art loving unto thy friends, I have taken thy shelter like unto Himâvat himself. Cognizant am I of the prowess of my highly powerful and wicked brother, but I have never witnessed thine in a conflict, O Râghava. I do not compare thee with Vâli, nor do I disregard or frighten thee—forsooth have I greatly been alarmed by his terrible actions. O Râghava, thy words, patience and figure are the proofs of thy heroism—truly do they bespeak of thy valour like unto fire hidden by ashes." Hearing those words of the high-souled Sugriva, Râma, smiling, spoke unto that monkey, saying—"O monkey, if thou dost not confide in my valour, soon shall I create thy confidence about my warlike abilities." Having thus addressed Sugriva and consoling him, the highly powerful Râghava, of mighty arms—Lakshmana's elder brother, lifting up easily with his thumb the dried frame of that Asura—Dundhuvi—hurled it at a distance of ten *yoyanas*. Beholding that Asura's body thrown thus, Sugriva, again addressed unto the heroic Râma, before Lakshmana and the monkey herd, the following pregnant words:—"Friend, formerly this body was wet and corpulent, and it was thrown with great difficulty by my brother Vâli, mad with voluptuousness. And O Râghava, it is now divested of flesh and hence light like unto grass and consequently it has been hurled by thee with ease, O descendant of Raghu. And unable am I to ascertain who is the mightier? There is a good deal of difference, O Râghava, between a body, wet and dried. There is still doubt, O worshipful one, which of you is the mightier? Truly shall thy strength be manifested in the piercing of one of these *Sala* trees. Having stringed thy bow like unto the trunk of an elephant and stretching it to thy ears, do thou shoot this mighty arrow. Doubt there is none that this arrow flung by thee shall bore this *Sala* tree. There is no need of discussion any more; do thou per-

form; O king, what dost thou think proper for me, contracted, as thou hast, friendship with me, with a solemn vow. Like unto the sun amongst the planets, like unto the Himālaya amongst the mountains, like unto the lion amongst the quadrupeds thou art the foremost of men in prowess."

SECTION XII.

HEARING those pleasant words of Sugriva, the highly effulgent Rāma, to create his confidence, took up his bow. That one, conferring honors upon others, holding his terrible bow and a shaft, darted it towards the *Sâla*, filling all the quarters with a sound. The arrow, clear as the gold itself, hurled by that one of mighty strength, perforating the trees,entered into the mountainous expanse and the sevenfold regions of the earth. And that shaft, gifted with wonderful velocity, piercing all the trees entered again into the quiver. Having beheld those seven trees bored by Rāma's arrow, that monkey chief attained to an excess of surprise. Thereupon Sugriva, exceedingly glad, and delighted with his actions, bowing down his head on the earth and stretching his ornamented person on the ground,addressed with clasped hands, that heroic descendant of Raghu—Rāma, the foremost of those conversant with religious lore, with the following pious words—"O best of men, O lord, what of Vāli, thou art capable of destroying with thy arrows, in the conflict, even the celestials headed by Indra. O Kākutstha, who can stand before thee in a battle, who hath pierced the seven trees, and the mountain, and the earth with one arrow? Obtaining thee as my friend like unto Mahendra and Varuna, my grief hath been removed and I have attained to an excess of delight. Do thou, O Kākutstha, even to-day destroy, for my welfare, my brother Vāli. This I do pray

unto thee with folded hands." Thereupon embracing Sugriva, of a pleasant countenance and like unto Lakshmana, the highly wise Rāma spoke unto him, saying,——"Soon shall we repair unto Kishkindhā.—Do thou go before, O Sugriva, and invite thy false brother, Vāli, to battle." Thereupon proceeding quickly to Kishkindhā, Vāli's capital—they all stood waiting in that dense forest, hiding themselves under the trees. With a view to call Vāli, Sugriva, tying fast his cloth (around the waist) set up a terrible roar, as if rending the sky (therewith). Hearing the terrible uproar of his brother, the mighty Vāli, highly angered, issued out of his city, like unto the Sun from the western shores (where he sets). Thereupon there arose a mighty conflict between Vali and Sugriva like unto the planets Mercury and Mars fighting with each other on the sky. The two brothers, exercised with ire, struck each other with palms like unto Açani and with fists resembling adamant. Thereupon Rāma, with bow in hand, beheld those two heroes resembling each other, like unto two Açwins. And Rāghava did not discharge that mortal shaft untill he could perfectly ascertain who was Vāli and who was Sugriva. In the mean time, being defeated by Vāli, Sugriva fled away and not beholding Rāghava, proceeded towards Rishyamuka. And wearied, worn out with blows, and having his person bathed in blood, he, followed by Vāli, angered, entered that mighty forest. Beholding him enter that forest, the highly powerful Vāli could not pursue him there for fear of the curse but said :—"Thou art released to-day." And Rāghava too, with his brother and Hanumān, entered that forest, where the monkey chief Sugriva was. Beholding Rāma approach with Lakshmana, Sugriva, stricken with shame and casting his looks on the earth, addressed him poorly, with the following words :—"Accosting me with 'do thou call (Vāli),' displaying thy valour and making me struck by the enemy, what improper, conduct hast thou shown by me? Thou shouldst have spoken me then truly, O Rāghava,

—"I shall not destroy Vali" and I would not have gone there The high-souled Sugriva speaking thus poorly, Rāghava again spoke unto him, saying :—"Do thou hear, O Sugriva, O worshipful one, why I did not discharge my arrow then. By ornaments, dress, stature and movements thyself and Vāli are just the same, O Sugriva. By voice, by words, by looks or by valour, O monkey, I could not make out any distinction. O best of monkeys, being thus surprised by the similarity of your countenances I could not discharge that foe-destroying and quick-coursing shaft. I was so afraid of thy resemblance with Vāli that I thought that lest the mortal shaft might destroy thee. O hero, O lord of monkeys, if any disaster befalleth thee, who art already overwhelmed with miseries, through my ignorance or childishness, they shall be known all over the world. Mighty is the sin that ariseth from the destruction of one who hath been offered shelter. Myself, Lakshmana, and that exquisitely fine damsel—Sitā—are all at thy service—thou art our only refuge in this forest. Do thou again enter into conflict, therefore, and do not fear, O monkey. And do thou behold even, in this very moment, Vāli, moving restlessly on the breast of the earth, wounded by my shaft. Do thou make some mark on thy person, O lord of monkeys, by which I shall be able to recognize thee when engaged in a duel (with thy brother). O Lakshmana, plucking this auspicious *Gaja* flower, do thou put it round the neck of the high-souled Sugriva." Thereat that highly graceful one with the garland around his neck appeared like unto a cloud. And appearing in a graceful person and attentive to Rāma's words he again entered Kishkindhā with him.

SECTION XIII.

THEREUPON the high-souled Rāma, along with Sugriva, proceeded from the mount Rishyamuka to Kishkindhā, maintained by Vāli's prowess, raising up his gold crested mighty bow and taking his battle arrows like unto Aditya. The mighty Sugriva, bending low, proceeded before the high-souled Rāma and Lakshmana. They were followed by the heroic Hanumān, the mighty Nala and Neela, and the highly powerful Tāra, the leader of the monkey herd. They beheld as they proceeded, trees, lowered down with the weight of flowers, rivers of clear water flowing to the ocean, mountain hollows, hills, caves, cavities, and principal peaks and charming rills. They beheld on their way, pools filled with water clear as *Baidurya* and beautified with lotuses—full blown and buds, and resounded with the cries of *Kārandhabas*, swans, geese, *Banchulas*, water-fowls, *Chakrabakas*, and various other birds. They surveyed all around in the forest-land, deer ranging fearlessly at large and grazing on tender grass. They beheld frightful wild elephants having white teeth, ranging alone—the destroyers of river banks and enemies of pools. And observing many an infuriated monkey like unto elephants, resembling so many moveable mountains riving the mountainous expanses crusted with dust, and many other wild beasts and birds the followers of Sugriva wended their way. They proceeding quickly, Rāma, the descendant of Raghu, beholding the forest filled with trees, spake unto Sugriva, saying—"These trees skirted by plantain groves, dense as a collection of clouds, appear as clouds in the sky. Great is my curiosity, O friend, to learn what are these. And I wish to have my curiosity removed by thee." Hearing the words of the high-souled Rāghava, Sugriva began to describe that great forest.—"In this extensive

asylum, O Rāghava, removing the toil (of the travellers) filled with gardens and trees and abounding in delicious fruits, roots and water, dwelt seven Saints, having control over their senses. Those seven Saints, dwelling on the mountain, passed days and nights in water with their heads down and after seven nights used to live upon air. In this wise, passing seven hundred years they repaired bodily unto heaven. By virtue of their asceticism, this asylum is walled by trees and incapable of being conquerred even by Indra, the celestials and the Asuras. Birds or other wild animals do not enter this asylum; whoever entereth this by mistake never returneth. There is audible, O Rāghava, the sound of the dressing of Apsaras, their sweet-winged accents and that of their music and drums; and herein pervadeth the celestial fragrance. Here burneth the fire *Tretā*; and the smoke and cloud sable like unto the wings of a pigeon envelope the tops of the trees. And there appear the trees, having their tops saturated with smoke and cloaked with clouds, like unto so many *Baidurya* hills. Do thou, O Rāghava, O virtuous-souled one, make obeisance unto them along with thy brother Lakshmana, with concentrated heart and folded palms. There resteth no sin in their persons, O Rāma, who bow unto those self-controlled Saints." Thereupon Rāma, along with his younger brother Lakshmana, made obeisance unto those high-souled ones. And having paid homage (unto the sacred memory of those great ones) the virtuous-souled Rāma, his (younger) brother Lakshmana, Sugriva and other monkeys, proceeded with delighted hearts. And wending a distant way from that hermitage of the seven great ones, they beheld Kishkindhā, hard to conquer and occupied by Vāli. Thereupon, Rāma, his younger brother and the monkeys taking their weapons, entered, to encompass the destruction of their enemies, the city (of Kishkindhā) reared by the prowess of Indra's son.

SECTION XIV.

THEY all, repairing quickly unto Kishkindhâ, Vâli's capital, stood waiting in the dense forest, hiding themselves behind the trees. Casting his looks all around in the forest, Sugriva, having a huge neck and fond of woods, became exceedingly enraged. Setting up a terrible uproar and rending the sky with his cry (Sugriva) encircled by his kinsmen, invited (Vâli) to battle. Thereupon roaring like unto a huge cloud, preceded by a mighty wind, Sugriva, gifted with leonine motion, and resembling the newly risen Sun, finding Râma expert in business, spake unto him, saying:—"Thou hast reached Kishkindhâ, Vâli's capital, adorned with gold, filled with pennons and instruments and surrounded by monkeys. Do thou make good thy promise, O hero, thou hadst made before to encompass the destruction of Vâli like unto the season making the creepers filled with fruits." Being thus accosted by Sugriva, the virtuous-souled Râghava, the slayer of foes, addressed him with the following words:—"Uprooting the *Gaja* creeper, Lakshmana, hath placed it around thy neck as an emblem (to distinguish thee). Thou dost appear more beautiful, O hero, with this creeper around thy neck like unto the sun on the sky engarlanded by the stars. I shall, O monkey, by the discharge of one shaft in the conflict, destroy thy fear and enmity proceeding from Vâli. Do thou show me, O Sugriva, thy enemy, in the guise of a brother. Wounded (by my shaft) Vâli shall roll in the dust in the forest. And if regaining his life he comes in thy view, do thou leave this field, showering abuses upon me. Thou didst behold seven *Talas* riven by a single shaft of mine and do thou therefore consider Vâli destroyed to-day by my prowess in the conflict. Though fallen in distress before, I never spoke an untruth, being always guided by an inclination to

acquire virtue. Like unto the deity of hundred sacrifices causing the rice fields bring forth their fruits by means of profuse showers, I shall fulfill my promise by dint of my prowess. Do thou therefore renounce all doubts about it. Do thou call Vāli, wearing a golden garland. Do thou make such a sound, O Sugriva, as may bring out that monkey chief (from his city). He hath subdued his breath, is proud of victory and fond of warfare; thou couldst not repress him before. Forsooth that Vāli shall come out, leaving the company (of his wives). Hearing the war cry of his enemy, he shall never put up with it, specially, as he boasteth of his prowess before his wives." Hearing Rāma's words. Sugriva, having a gold-yellow hue, set up a terrible roar, as if riving the sky. Terrified by that sound, the kine, losing their countenance do move hither and thither like unto damsels, oppressed on account of their kings' neglecting (to protect them). And the deer fly away like unto the horses defeated in a warfare. And the birds fall down on the earth, like unto planets, losing their purity. Thereupon confiding in Rāma's words, that son, of Suryya (Sun) having his energy enhanced by means of his prowess resembling the ocean agitated by the wind, began to roar like unto cloud.

SECTION XV.

WHILE residing in the female apartment, Vāli heard the uproar of that high-souled Sugriva—his wrathful brother. And hearing that mighty roar, shaking the whole world of creation, his pride was in no time, crushed and he attained to an excess of ire. Thereupon, Vāli, having a golden hue, greatly exercised with wrath, instantly lost the effulgence of his person like unto the sun possessed by Rāhu. And looking terrible by his teeth and having eyes resembling burning fire

in consequence of ire he appeared like unto a pond, having the lotuses thereof uprooted with their stalks and fibres. And hearing that unbearable sound, the monkey, issued out speedily, as if riving the earth with his foot marks. Embracing him warmly and showing her affection, Tārā, afraid and mortified, addressed him with the following words, presaging his future welfare:—"Do thou renounce, O hero, this thy ire, coming like the course of a river, like unto one, leaving aside the garland, which he used in the night, after rising from bed. O monkey chief, do thou engage with him in conflict, tomorrow. O hero, thy enemy is very insignificant and hence there will be no deterioration on thy part. Thy hastily issuing out doth not please me; do thou hear, why I do prevent thee. Formerly this Sugriva invited thee angrily to battle and being defeated and wounded by thee fled away. That one, who had been defeated and harassed by thee formerly, is now calling thee. Indeed it hath excited my fear. His pride, his energy, and his terrible uproar do indicate that there is nothing insignificant (at the bottom). I do not think Sugriva has come here without any to assist him. Forsooth he hath taken shelter of some body, and securing which he hath been setting up such a terrible uproar. That monkey is clever by nature and gifted with intellect. And Sugriva shall not desire friendship with any one without having a test of his prowess. Hearken, O hero, I shall relate unto thee today, the auspicious words, I heard ere this, from the prince Angada. He hath related unto me all about Sugriva, what he heard from his emmissaries while journeying in the forest. The two heroic sons of the king of Ayodhyā—Rāma and Lakshmana, incapable of being defeated in a battle and born in the race of Ikshawkus, have repaired unto woods. To accomplish Sugriva's welfare, those two heroes, hard to repress, have come here. He is the main stay of thy brother in the battle; Rāma hath sprung up like unto the fire of dissolution and is the repressor of

enemy's prowess. He is the refuge of the saints and the prime shelter of the afflicted. He is the protector of those grinded by their enemies and is the only possessor of fame. He is gifted with knowledge and intellect and ever abideth by his sire's commandments. Like unto Himālaya, the king of mountains, containing diverse metals, he is the mine of various accomplishments. It doth not behove thee therefore to enter into conflict with that high-souled Rāma, incomparable in prowess and hard to conquer in battle. Hearken, O hero, I desire to speak something more —I do not wish to excite thy wrath. Do thou instantly confer upon Sugriva, the dignity of heir apparent (to thy throne). O hero, O king, do not quarrel with thy younger brother. I do consider it thy welfare to contract friendship with Rāma and regain Sugriva's affections, renouncing all thy inimical feelings. This thy younger brother, even when remaining at a distance, should always be maintained by thee. Whether by thee, or at a distance, he is always thy best friend—I do not find his equal on earth. By conferring on him gifts and honors do thou receive him back. And do thou renounce thy enmity and let him sit by thee. Methinks, that large-necked Sugriva is thy best friend—there is no other resource for thee than to secure thy brother's friendship. If thou dost wish to go by my desire, if thou dost regard me as thy well-wisher, do thou perform what I do request thee for thy welfare. Be pleased and hear my beneficial words. It doth not behove thee to yield to the influence of ire —thy conflict with that son of the king of Koçala, gifted with the prowess of Sakra, will not conduce to thy welfare." Thereupon Tārā spoke unto Vāli these suitable and well-meaning words—but they did not satisfy him, possessed by Kāla, as he was, on the eve of his destruction.

SECTION XVI.

AFTER Tārā, having a moon-like countenance, had spoken thus, Vāli, remonstrated with her and said—"O thou of exquisite loveliness, my brother, and specially my enemy, is roaring lowly and haughtily—and how shall I put up with it? O timid damsel, heroes, who have never been defeated and have never fled away from the battle field, had rather meet with death than put up with this ignominy. I am incapable of bearing this proud uproar of Sugriva, having a defective neck and desirous of entering into conflict with me. Fearing danger from Rāghava, thou needst not entertain any anxiety on my account. Why shall that virtuous-souled and grateful Rāma perpetrate iniquity? Do thou therefore return with my other wives. Why do thou follow me again? Thou hast already shown thy friendship and respect for me. I shall repairing thither, only fight with Sugriva. I shall crush down his pride and not destroy him. I shall deal with him mercifully in the battle as thou dost wish and being struck with fists and trees he shall fly away. Forsooth, that vicious-souled one shall not be able to withstand my pride and proficient skill in warfare. O Tārā, thou hast already displayed thy attachment unto me by giving me good counsels. By my life, do thou go back with the other members of my household, I shall only return after bringing about the discomfiture of my brother in the battle." Thereupon, Tārā, dexterous and of sweet accents, embracing Vāli, went round him, with tears trickling from her eyes. And having performed *Sastayana* or the ceremony of benediction, that one gifted with a knowledge of Mantras, and desirous of Vāli's success, went, overwhelmed with grief, to the inner-apartment in the company of other females. After Tārā had departed to her own quarters with her female com-

panions, he issued out of the city sighing like an enraged serpent. And the quick-paced Vāli, exceedingly wroth, sighing, cast his looks around with a view to behold his enemy. And that highly efiulgent one espied Sugriva, having a golden yellow hue, tightly clothed, standing firm on the earth and shining like unto burning gold. And beholding Sugriva stationed thus, the greatly enraged Vāli, of mighty arms, put on his clothes tightly well. Highly powerful and closely habited, he, clinching his fists, proceeded towards Sugriva, and waited for the action. Sugriva too, clinching his fist and exceedingly wroth, proceeded towards Vāli, wearing a golden garland. And beholding Sugriva, adept in warfare, having his eyes reddened with ire, advance quickly, Vāli spake :—"Behold, I have clinched this terrible fist, arranging close my fingers ; and one blow from me will take away thy life." Being accosted thus by Vāli, Sugriva, exercised with wrath, spake unto him, saying,—"This my fist shall strike thee on thy head taking away thy life." Thereupon being struck by Vāli, waxing wroth and approaching him quickly he began to vomit out gore like unto a mountain having springs. And Vāli too was struck down by Sugriva, fearlessly taking up a *Sâla* tree, like unto a mountain clapped by a thunderbolt. Being thus smitten by the tree and overwhelmed with the strike of *Sâla* he was troubled like unto a heavily laden boat in the midst of an ocean. And these (two brothers) gifted with mighty strength and prowess and motion of *Suparna*, and having huge persons fought with each other like unto the Sun and Moon on the sky. They were inimical to each other and intent on finding their mutual dark sides. And Vāli, gifted with strength and prowess, fared better in the conflict, and that highly powerful son of Sun—Sugriva, was worsted. And having his pride crushed down by Vāli and strength greatly reduced, Sugriva in anger pointed him out unto Rāma. Thereupon there took place a mighty conflict between them like unto

Vitra and *Vasava* by means of trees with branches, hills, nails, hard as thunderbolts, fists, knees, legs and arms. And these two monkeys ranging in the forest, fought with each other, having their persons bathed in blood, and roaring like unto clouds. And Rāghava again and again beheld the weak points of that monkey chief Sugriva, losing his strength by and by. And beholding that chief of monkeys greatly distressed, the highly powerful and heroic Rāma cast his looks upon his shaft, having the destruction of Vāli in view. And fixing on his bow an arrow resembling a serpent, he stretched it like unto Death drawing out his cycle of time. Being terrified by the sound of his stringing of the bow the birds and beasts, dismayed as on the eve of dissolution, fled away into different quarters. And a mighty shaft, like unto thunderbolt and resembling flaming fire, being hurled by Rāma, alighted on the breast of Vāli. Being wounded by that shaft that highly powerful chief of monkeys, gifted with prowess fell down on the earth. Like unto Sakra's banner in the full-moon of Aswin, Vāli, with his throat choked with vapor, losing all sense and sighing hard, fell dead down to the ground. As the great God Hara emitted forth fire with smoke from his mouth, so that best of men like unto Death hurled an excellent, flaming and foe-destroying shaft, resembling gold and death itself. Thereupon being bathed in blood that son of Vāsava, fell senseless on the ground, in the conflict like unto a blossoming Asoka growing on a hill and Sakra's banner struck down on the earth.

SECTION XVII.

THEREUPON Vāli, adept in warfare, wounded by Rāma's shaft, fell down to the ground like unto a felled tree. Ornamented with burning gold, he stretched the whole length

of his person on the ground like unto the banner of the Lord of celestials, loosened and thrown (off the chariot). That lord of monkeys being levelled to the ground, his kingdom appeared like unto the sky, shorn of the Moon. Though struck down to the earth, neither vitality, effulgence nor prowess did renounce the body of that high-souled one. That excellent gold and jewel-crested garland conferred on him by Sakra maintained the vitality, effulgence and prowess of that lord of monkeys. Being adorned with that golden garland, that heroic lord, of monkey-herds, appeared like unto an evening cloud. Though felled to the ground, his beauty appeared as if divided into three, namely, his garland, his body and the shaft piercing his heart. The arrow thrown off Rāma's bow pointing out unto him the way to the celestial region, became an excellent means to that hero. Beholding the broad-chested and mighty-armed Vāli, Mahendra's son, wearing a golden garland and having a flaming countenance and yellow eyes, thus struck down to the earth, resembling a flameless fire in the field of battle, like unto Yayati, slipped from the abode of the celestials on the wane of his peity, like unto a tree falling down to the earth at the time of Dissolution, hard to repress as Mahendra himself, incapable to withstand like Upendra, Rāma, followed by Lakshmana, approached and beheld him. And paying respects unto that hero falling on the earth like unto a flameless fire and eying him again and again those two highly powerful brothers, Rāma and Lakshmana neared him. And beholding that highly powerful Rāghava and Lakshmana, Vāli addressed them with the following bold and pious words. And thereupon Vāli, of mitigated prowess, waning vitality, motionless and stretched on the ground, spoke unto Rāma, proud of warfare, saying these pregnant words.—"What merit hast thou reaped by destroying me, who was not engaged in fight with thee? I was exercised with ire, being engaged in conflict (with another person) and for thee I have met with destruc-

tion. People speak highly of thee, O Rāma, on this earth, describing thee as coming of a high family, gifted with manliness and prowess, ever engaged in the welfare of thy subjects, compassionate, energetic, of firm resolution and knowing time. Punishment, control of passions, forgiveness, piety, firmness, truth, prowess and suppression of the wicked—these all are the royal virtues. And knowing thy high pedigree,and all these thy accomplishments I approached Sugriva with a hostile intention, albeit prevented by Tārā. Before I saw thee I had thought within myself:—'Forsooth Rāma shall not destroy me, engaged as I am with another person and hence not prepared to fight with him.' I do now know thee as one who hath spoliated his soul through impious actions, feigning religion while in truth an irreligious person, resorting to all vicious deeds, like unto a well crusted with grass, unrighteous while passing under the cloak of honesty and religion like unto a hidden fire. I have not done thee any wrong either in thy kingdom or in thy city. Nor have I passed by thee. Why hast thou then destroyed me, who am a monkey ranging always in the woods, living on fruits and roots and who have come here to fight with another person? It appears that thou art of a kingly father and of a graceful countenance. And, O king, there are marks of piety on thy person. Who, born in the race of Kshatryas, versed in religious lore, having his doubts removed and marks of peity on his person, perpetrates such an iniquitous deed? Thou art born in the family of Raghus and known all over the world as being pious. Being clothed in righteousness why dost thou commit such an unrighteous act? Chastisement, charity, forgiveness, piety, truthfulness firmness, prowess and the punishment of the iniquitous are the virtues of a king, O prince. We are, O Rāma, wild beasts ranging in the forest and living on roots and fruits—our nature is such—but thou art a man, O king. Land, gold and silver are the causes of dissension. But who is there who is

avaricious enough to get by our forest habitations and fruits? The royal virtue consists in humbly and freely administering discipline, favour and punishment. Kings by no means, should follow their whims. But thou art angry and unsteady by nature, capricious, perfectly narrow-minded in the discharge of thy royal duties and dost use thy bow and shafts (any where and every time). Thou hast no attachment for virtue, no comprehension of right things and art always guided by thy passions albeit thou art a lord of men. O Kākutstha, destroying me sinless, with thy shaft and perpetrating such a digraceful act, how shalt thou relate it unto the pious. Those,who commit treason, destroy Brahmins and kine, who are theives and always engaged in the destruction of animals, and who are athiests and marry before their elder brothers are married, do all go to hell. The villainous, the avaricious, those who kill their friends and elope with their preceptor's wives, do always visit the land of the vicious. And there is not the least doubt about it. My skin is not worthy of thy touch and my bones and hairs should always be avoided by the virtuous. And my flesh is not worthy of being eaten by persons of thy piety. A hedge-hog a porcupine, an iguana, a hare and a tortoise—these five animals only, having five toes, are worthy of being eaten by the Kshatryas and Brahmins, O Rāghava. The wise, O Rāma, do not touch my skin and bones and my flesh is not worthy of being taken—I am that (monkey) having five toes who have been killed by thee. Alas! disregarding the well meaning and truthful words of Tārā, I have placed myself under the control of *Kāla* (Death). O Kākuthstha, the Earth hath got thee as her husband like unto a good natured damsel being wedded to a husband who hath forsaken his own religion. How art thou, who art wicked, narrow-minded, a liar and ever intent upon bringing about others' misfortune, born of the loins of the high-souled Daçaratha? I have been killed by an elephant—Rāma, disregarding the virtue of the pious,

breaking the chord of character, and neglecting the goad of religion. Perpetrating this inauspicious, and improper act, blamed of the worthy what shalt thou speak unto the pious when thou shalt return in their company? The prowess, thou hast displayed towards me, careless, O Rāma thou dost never employ for the suppression of the iniquitous. O son of a king, hadst thou fought with me openly thou wouldst have, forsooth, seen the abode of Death being killed by me. O Rāma, like unto a serpent destroying persons asleep, thou, that art under the control of vice, hast killed me, who am hard to repress, keeping thyself out of my sight in the battle. I have been killed by thee, desirous of encompassing Sugriva's well being. Hadst thou apprized me of thy object before, I would have got thee thy Maithili in the course of a day, and brought, by the neck, that vicious-souled Rākshasa—Rāvana, the ravisher of thy spouse without putting an end to his life in the battle. Whether in the deep ocean or in the region under the earth, I shall bring thy Maithili like unto an *Ashyatari*.* It is perfectly proper that Sugriva shall inherit my kingdom on my ascension to heaven. And it is equally improper that I have been viciously killed by thee in the battle. Every one in time meets with death and hence there is nothing to be sorry for me. But do thou think of a proper reply thou shalt give to the people (when asked about the cause of my destruction)." Having said this, that high-souled Son of monkey-chief, greatly distressed being wounded by (Rāma's) shaft and having his countenance dried up, became silent, fixing his look upon Rāma, resembling the sun.

* Here is an allusion. A prince of *Daityas*, named Hayagriva, stole the *Vedas* at the end of *Kalpa*; in the recovery of them he was slain by Vishnu after his descent as *Matshya*.—T.

SECTION XVIII.

AND thus Rāma was addressed by Vāli, wounded and senseless, with those modest, pious and auspicious words. And being thus reproached he spoke unto that excellent lord of monkeys, gifted with virtue and other accomplishments, resembling the Sun shorn of its lustre, a cloud which has already discharged its waters and fire extinguished.—"Not cognizant of virtue, knowledge, passion and custom, why dost thou blame me like a child? Why dost thou purpose to address me thus out of fickleness, consequent upon thy monkeyhood not asking thy wise elders recognized by the preceptors? This land, abounding in hills and woods, belongs to the Ikswakus. Along with it was conferred on them the power of administering favour and chastisement unto beasts, birds and human beings. The upright, virtuous and truthful king Bharata, cognizant of virtue, knowledge and passion and ever engaged in adminstering favour and punishment, governs this kingdom. That king is said to be cognizant of time and place; in him dwelleth modesty, truthfulness, prowess and a love for discipline. Ourselves and other kings, being commanded by him to practise piety, have been journeying in this wide world desirous of multiplying virtue. That foremost of monarchs, Bharata—lover of virtue, governing this entire earth, who dares perpetrate an iniquity? Stationed in the excellent virtue of our own and placing Bharata's commandments on our heads, we shall consider how we shall punish them who go astray (from the path of virtue). Thou hast oppressed virtue and perpetrated a gross iniquity. Thou hast placed thyself under the control of thy passions and deviated from the track of royal duties. The elder brother, father, and the instructor—these three should always be regarded in the light of a father if they tread

the paths of virtue and morality. A younger brother, a son and an accomplished follower should always be regarded as sons. And virtue is always at the bottom of all such considerations. O monkey, the religion of the good is indeed very subtle and can comprehend great things—the immortal soul can understand what is good or bad. Fickle as thou art, how canst thou comprehend what is proper, consulting with thy monkey companions who are equally stupid and light-hearted, like unto one, born blind, leading with another such? I do fairly speak unto thee that it is not anger only that has led me to bring about thy destruction. Do thou consider why I have killed thee—thou hast ravished thy brother's wife renouncing that ever-existing virtue. Thou, the perpetrator of many evil deeds, hast got by Rumâ, the wife of thy brother —the high-souled Sugriva. O monkey, thou hast thus violated the path of virtue. And thus I have punished thee who hast ravished thy elder brother's spouse. O thou, the leader of monkey-herds—I find no other alternative than to punish him who acts against humanity and violates the sacred sanctions of custom. I am a Kshatrya coming of a high pedigree. I cannot put up with thy immoral conduct. *Sastras* sanction the destruction of one who under the influence of passion ravishes his own daughter, sister and younger brother's wife. This is Bharata's commandment—the lord of earth, and we have been satisfying his orders. Thou hast disregarded virtue. A wise man, living in virtue, cannot let go one who hath passed by the sanctions of morality. Bharata hath sanctioned the destruction of the amorous; and we, O lord of monkeys, following his orders, thought proper, to encompass the destruction of one like thee who hath spoliated virtue and morality. Like unto Lakshmana, I have contracted friendship with Sugriva. And with a view to regain his wife and kingdom, he resolved to engage in my well-being. I too also promised the same before the monkeys. And how can a man of my position neglect to make good

his promise? For these causes of very great moment, favoured by virtue, I have administered unto thee this condign punishment. Do thou now approve it. Thy discomfiture is quite of a piece with the sanctions of morality—and to assist friends is one of the codes of religion. Hear, Manu hath composed a couple of couplets tending to the purification of character and highly prized by the virtuous as well as myself. Those who, perpetrating iniquity, bear with fortitude the punishment, inflicted by their soverign get at the abode of the celestials being purified like unto the pious. People are freed from their sins, when they confessing their crimes, are either punished or forgiven. But the monarch who doth not punish the perpetrator of an evil deed, is visited by a mighty sin. Formerly an iniquity, like one perpetrated by thee, was committed by a devotee who was punished severely by my forefather *Mândhâta*. And other lords of earth punish in the same way the authors of misdeeds. What more, the perpetrators of crime, themselves undergo penances and are thus released from their sins. Therefore do not repent any more, O best of monkeys. The punishment, I have inflicted on thee, is in consonance with the sanctions of morality. We are not our own masters. Hearken, O best of monkeys, there is another argument (for thy destruction); and hearing which, O great hero, it behoveth thee to renounce thy ire. Many persons living on flesh, either lying in ambush, or openly catch and pierce by means of net, noose and trap, many a deer, terrified and trusted, taking to their heels or quarrelling with their companions, careful or careless. They are not to blame in this and I do not cherish, O best of monkeys, any mortification or ire for this. And even many royal ascetics, versed in religious lore, go a-hunting; and hence thou hast been killed by me with a shaft, O monkey, in the conflict. And I am justified in killing thee, whether thou dost fight or not since thou art a monkey. There is no doubt, O best of monkeys, that the

monarchs confer life and piety auspicious and hard to attain. It doth not therefore behove any one to injure them, to blame them and to use improper words by them—since they are the celestials ranging on this earth under the semblance of man. Not knowing virtue and growing angry why dost thou blame me who am following the religion of my forefathers?" Being thus accosted by Rāma, Vāli, greatly mortified and informed of the principle of religion, observed no delinquency in Rāghava. Thereupon that lord of monkeys spake unto Rāma, with folded hands, saying:—"There is not the least doubt, O best of men, in all that thou hast said. An inferior person can by no means address his superior improperly. It doth not behove thee, O Rāghava, therefore to blame me for those unpleasant words which I used towards thee, out of foolishness. Thou hast acquired a practical mastery over the principles of religion and art ever engaged in the welfare of thy subjects. Thy eternal power of ascertaining the crime and meeting its condign punishment is perfectly clear. Do thou know me as the foremost of sinners and one who hath deviated from the track of morality. Do thou conduct me, with pious words, to a better land." Vāli, having his throat choked with vapour, addressed again and again, Rāma, with piteous accents, saying:—"I do not mourn so much for me, Tārā, or other friends as for my son Angada, eldest and wearing a golden *Angada*.* Brought up by me from his very infancy, he shall by my separation, wear away like unto a pond having its liquid contents drunk up by an elephant. He is my only son, dear and born of Tārā. A mere child and of unripe understanding as he is, that one of mighty strength should always be protected by thee, O Rāma. Do thou regard favourably Sugriva and Angada. Thou art their protector, and chastiser punishing them for their sins. O king, O lord of men, it behoveth thee to regard Sugriva and Angada in the

* A bracelet worn on the upper arm.—T.

same light in which thou regardest Bharata and Lakshmana. It behoveth thee to so arrange as Sugriva may not disregard that chaste Tārā who is blameable for my folly only. He, who is favoured by thee, abideth by thy commandments and acteth after thy heart, can acquire kingdom, attain to heaven, and govern the earth. Desiring to have my destruction brought about by thee, I entered into conflict with my brother Sugriva, albeit prevented by Tārā." Having addressed Rāma thus, the lord of monkeys stopped. Thereupon Rāma consoled Vāli, of clear understanding with the following moral words, acceptable unto the Saints. "O best of monkeys, do thou not consider ourselves as well as thyself blameable. We are more conversant, than thou, with the principles of religion. They never lose their virtue being proficient in the mode of ascerting crime and punishing it—one administering punishment unto the criminal and the criminal receiving it. And therefore receiving punishment (from me) thou hast been released from thy sins and acquired a knowledge of religion. Do thou therefore renounce thy grief, thy illusion and the fear that is lurking in thy heart. It is impossible for thee, O foremost of monkeys, to withstand the course of dispensation. There is not the least doubt, O lord of monkeys, that Angada shall be brought up by me and Sugriva in the same way as he was by thee." Hearing these sweet, collected and pious words of the high-souled Rāma,—the represser of the enemies in a battle,—the monkey again addressed him with the following pregnant words—"O lord, O thou having Mahendra's prowess, I do propitiate thee for my having insulted thee with improper words, senseless as I was being wounded by shafts. Do thou forgive me, O lord of monkeys."

SECTION XIX.

Being thus accosted with reasonable words, that lord, of monkeys, lying on the ground and wounded with shafts, gave no reply. Having his limbs dissevered by stones, being struck with trees and wounded by Rāma's shaft, he became senseless at the approach of death. His spouse Tārā heard that Vāli, the foremost of monkeys, had been killed in the conflict by Rāma's shaft. Hearing the heart-rending news of her husband's demise, she, big with a child, issued out of the mountain cave with a troubled heart. And beholding Rāma with a bow in his hand, the mighty monkeys, followers of Angada, fled away, terrified. Thereupon Tārā observed those monkeys flying away terrified like unto deer alienated from their herd, having lost their king. And the chaste lady, racked with sorrow, spoke unto those monkeys, afraid of Rāma, wounded with shafts and exercised with grief, saying:—"O monkeys, why are ye flying away, terrified and distressed, leaving behind that foremost of kings before whom ye were used to fight? Hath Vāli been killed by Rāma, waiting at a distance with fleet and distant-coursing shafts, being requested by Sugriva for kingdom?" Hearing the words of that wife of the monkey, they, wearing shapes at will, addressed that damsel with words, worthy of being said on that occasion,—"O thou, having thy son alive, do thou go back and bring up thy son Angada. Death himself, under Rāma's semblance, hath snatched away Vāli. He was killed by (Rāma's) shafts, resembling thunderbolts as if clapped by thunder itself, having bored trees and big stones (hurled by Vāli). That king of monkeys, having Sakra's prowess, being made away with, this host of monkeys have been taking to their heels being overwhelmed with consternation. Let the heroes defend the city and install Angada on the throne. And on his being installed the

monkeys shall serve Vâli's son. O thou having a fine countenance, the monkeys shall enter this stronghold, although it is a favourite place with thee. Herein dwell many forest-rangers, wifeless and having wives. And we are really afraid of them, avaricious, and formerly deprived of their wealth by us." Hearing those words of the monkeys, lying at a little distance, that lady, smiling sweet, spoke unto them, words worthy of herself—"That great lord of monkeys, my husband, being dead, what shall I do with my son, my kingdom and myself? I shall place myself at the feet of that high-souled one, who hath been killed by Râma's shaft." Having said this, (Tārā) proceeded, overwhelmed with grief, weeping and striking her head with her hands. While proceeding, she espied her husband lying on the ground like unto the destroyer of the lords of monkeys who have never been discomfitted in a battle field, hurling mountains like unto Vâsava hurling thunderbolts; emitting a roar like unto a big cloud assisted by a mighty wind; resembling Sakra in prowess and like unto a cloud accompanied by rain; the represser of repressers; a mighty hero discomfitted by an equally powerful one; like unto a lion killed by a tiger for flesh; worshipped of all men; like unto a *chaitya*,* adorned with pennons and altars, scattered and broken by *Garuda* with a view to kill serpents. And she espied Râma reclining his person on a mighty bow, his younger brother and her husband's younger brother. Passing them by and getting at her husband and beholding him killed in battle, she, losing her sense, fell down to the ground. And thereupon rising again like one asleep, she, beholding her husband engarlanded by death, cried aloud, exclaiming "O son of worshipful sire." And beholding Tārā like unto a she-elephant and Angada, bewailing in this wise, Sugriva attained to an excess of grief.

* A pile of stones.—T.

SECTION XX.

Beholding her husband lying dead on the ground with the life-destroying shafts of Rāma, Tārā, having a moon-like countenance, approaching, embraced him. And seeing him slain with shafts like unto an elephant, resembling a lord of mountains and an uprooted tree, Tāra, racked with grief began to bewail—"O hero, O foremost of monkeys, O powerful one, O thou terrible in warfare, why dost thou not welcome me to-day who am guilty of some iniquity by thee ? Rise, O best of monkeys, and lie down on a better bed; monarchs do not stretch themselves on earth. O lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. Evident it is, O hero, that while engaged in a lawful conflict, thou hadst created another city of Kishkindhā, in the region of the celestials. All thy enjoyments with me in nectar-smelling woods, have been brought to a close. Thou, the lord of monkey-herds, being slain, I am deprived of joy and hope and am sunk in the abyss of grief. Forsooth, my heart is uncommon hard, since beholding thee on the ground it hath not been sundered into thousand pieces being overwhelmed with grief. Sugriva's wife was carried away and banished by thee and this is the result of thy action, O foremost of monkeys. O lord of monkeys, out of thy ignorance thou didst neglect all my well meaning words which I said, being intent on thy welfare and benefit. O worshipful one, thou shalt captivate today, the hearts of the dexterous Apsarās, proud of their youth and beauty. Forsooth, thou hast been by force brought under the control of *Kāla*, since thou hast been discomfitted by Sugriva, albeit thou art above the control of others. Destroying Vāli unseasonably, while engaged in conflict with another person, and perpetrating such an iniquitous deed

Kākuthstha doth never relent. Unused to miseries before how shall I, being an object commiseration, put up like one helpless, with my widow-hood and grief. How shall the heroic and youthful Angada, brought up in luxury and happiness, be regarded by his uncle, senseless with wrath? Do thou cast for good, O my son, thy looks towards thy pious sire, for since now it will be hard for thee to see him again. Do thou console thy son, favour me with orders, smell his head, as thou art going to journey in a foreign land. By destroying thee,Rāma,hath performed a great action,since by this he hath been released from his vow unto Sugriva. O Sugriva, do thou gain thy ends and get back thy Rumā; devoid of anxiety do thou govern thy kingdom—thy enemy, thy brother hath been slain. O lord of monkeys, why dost thou not welcome me, thy beloved spouse, who am bewailing thus? Behold, thy other wives are also mourning in the same wise." Hearing the bewailings of that she-monkey, others, taking Angada, distressed and overwhelmed with grief, began to cry piteously.--"O hero, having *Angada* on thy arms, why art thou proceeding on a journey for good in a foreign land leaving behind (thy son) Angada. It doth not behove thee (to leave aside) thy dear son, gifted with diverse accomplishments and wearing a charming and beautiful cloth. O thou of long arms, O lord of monkeys, if I have offended thee in any way, do thou forgive me, after ascertaining my crime. O hero, I touch thy feet with my head." Bewailing thus piteously with other she-monkeys, Tārā, having a blameless countenance, stationing herself where Vāli was, resolved to put an end to her being by fastings.

SECTION XXI.

THEREUPON beholding Târâ fallen (on the ground) like unto a star dropt down from the sky, Hanumân, the lord of monkey-herds, consoled her again and again.—"Animals, unagitated, attain to happiness or misery, as an outcome of their actions performed (in their previous existence) by merits or demerits. Why dost thou mourn for others, thyself being an object of moruning? Why dost thou feel commisseration for the poor, thyself being poorly? In this body like unto a bubble who is there who mourneth for another? It behoveth thee now, O thou having thy son alive, to look after prince Angada and think of those duties which remain to be executed by thee (after the demise of Vâli). Do thou know that life and death of the animals is very unsettled. It is therefore proper to perform what tends to the welfare of after-life. It doth not behove thee, O learned damsel, to mourn like others. He even, who (while living) was surrounded by thousands of monkeys cherishing hopes, hath met his destined end. This hero discharged his royal duties in consonance with the sanctions of morality and was gifted with various kingly accomplishments such as conciliation, charity and forgiveness. He hath attained to the land of kings and it becometh thee not to mourn for him. O blameless damsel, all these foremost of monkeys, this thy son Angada, this kingdom of the monkey chief, do belong to thee. Do thou soon despatch, O passionate lady, these two (Angada and Sugriva) exercised with grief as they are (for the performance of Vâli's funeral rites). And abiding by thy commandments let Angada govern the earth. Let Angada perform all those ceremonies, which should be gone through by sons according to the *Sastras* and which are for the well-being of the king; this is the time for the performance

of those funeral rites. Performing the funeral ceremonies of the lord of monkeys do thou install Angada. And beholding thy son thus established on the throne thou shalt be able to pacify thy grief?" Hearing those words of Hanumân, Târâ, racked with grief consequent upon the loss of her lord, bespake him who was standing there:—"I would rather die with this hero who hath been slain than have hundred sons like Angada. I cannot myself govern this kingdom nor can I confer it upon Angada. Such duty devolves upon his (Angada's) uncle Sugriva now. O Hanumân, do thou not consider that I shall confer this kingdom upon Angada—O best of monkeys, father is son's friend (in this respect) not mother. There is no other resource for me tending to my welfare both in this world and the next than taking refuge unto this lord of monkeys. It is becoming for me to serve this bed which hath been resorted to by the hero, slain (and lying before me.)

SECTION XXII.

VALI, ranging on the verge of death, casting his looks arounds and sighing faintly, espied his younger brother Sugriva before him. Welcoming that lord of monkeys with clear accents, Vâli addressed him affectionately saying:—"O Sugriva, do thou not take to thy heart the improper conduct I have shown towards thee, being attracted by inevitable foolishness, subject as I was to sin. Methinks, O brother, it is not our fortune to enjoy at the same time the double bliss of fraternal affection and the enjoyment of kingdom, or else why has it happened otherwise? Do thou acquire to-day this kingdom of the forest-ranges and know me as one who hath departed to the abode of Death. Soon shall I renounce

my life, kingdom, my exquisite grace and my blameless fame. It behoveth thee, O hero, O king, to perform what I shall speak unto thee in this plight, however difficult it might be. Do thou behold Angada fallen on the ground with tears in his eyes—a little boy, incapable, brought up in luxury and deserving happiness. Do thou maintain this my son, dearer than my life, like unto thy own son, born of thy loins, satisfying all his wants in my absence. O best of monkeys, like unto me, thou art his father, protector, conferrer of gifts and remover of fear. This graceful son of Tārā equals thee in prowess and shall precede thee in the destruction of Rākshasas. This youthful Angada, Tārā's son, gifted with energy and strength, shall perform befitting exploits displaying his prowess in the battle. Surasen's daughter is wonderfully expert in ascertaining subtle things and giving counsels in the time of danger. Do thou, without the least doubt perform what shall the chaste lady instruct thee to do; for Tārā's advice never goes without effect. It behoveth thee to perform Rāghava's service fearlessly or else thou shalt be visited with sin: on his being insulted thou shalt be injured. O Sugriva, do thou put on this celestial golden garland—herein dwelleth the bounteous Sree who shall renounce me after my death." Having been accosted thus by Vāli, out of fraternal affection, Sugriva renouncing joy again became pale like unto the Moon possessed by Rāhu. Renouncing his inimical feelings, being thus addressed by Vāli and carrying out his words energetically Sugriva accepted the golden garland as ordered (by him). And conferring (upon Sugriva) that golden garland and beholding his son before him, Vāli, resolved upon death, spake unto Angada, saying:—"Do thou place thyself now under the control of Sugriva, ascertaining time and place, putting up with misery for thy welfare and injury. O thou having long arms, Sugriva shall not regard thee much, if dost thou remain in the same wise in which thou hadst been brought up by

me before.* O slayer of foes, do thou never mix with Sugriva's enemies, and place thyself always under Sugriva's control, having subdued thy senses and being intent upon thy master's (Sugriva's) welfare. Do thou not cultivate too much of friendship nor be wanting in it—for both of these extremes are sources of disasters. Do thou therefore follow the golden mean." After he had said this, his eyes became expanded, his teeth were opened and his appearance became ghastly. And greatly pained by shafts he breathed his last. And thereupon, the monkeys, the foremost of those who go jumping, having lost their chief, bewailed and cried. On that monkey chief's departure to the land of celestials, Kishkindhā was divested of her lord, and gardens, hills and woods were all rendered lonely. That best of monkeys, who fought a dreadful battle with the high-souled *Gandharbas*, being dead, all other monkeys became of pale countenance. "Vāli entered into a terrible conflict with the mighty-armed Golava and fought for ten years and five, for nights and days without respite. And on the sixteenth year, Golava was killed. Bringing about the destruction of that wicked *Gandharba*, Vāli, having terrible teeth, saved us all from fear. How hath he been killed to-day?" Like unto kine, incapable of enjoying peace in a mighty forest filled with lions,their chief being dead, these forest-rangers could not attain to felicity on the demise of that lord of monkeys. Thereupon, Tārā, sunk in the gulf of disaster, eying the countenance of her deceased lord, fell down to the ground embracing Vāli like unto a creeper clinging for its support to a mighty but broken tree.

* The significance of the passage is as follows :—Thou wert a mere child while I brought thee up. But now thou art a grown up young man and this is the time for thee to serve thy elders. Do thou therefore serve Sugriva.—T.

SECTION XXIII.

THEREUPON smelling the face of that lord of monkeys, Tārā again addressed her deceased lord, known all over the world, saying:—"O hero, disregarding my words, thou art lying on the uneven earth, hard and filled with gravels. O lord of monkeys, the earth is dearer unto thee than I, since thou art lying there embracing her and art not welcoming me. O hero, O dear, O brave lord, wonder it is that God under the semblance of Rāma, hath placed himself under the control of Sugriva; hithertofore he shall be regarded as a hero. Why art thou not awake, hearing the bewailings of bears and monkeys who used to wait upon thee, powerful, as well as that of Angada and myself? Alas! thou art lying on this bed of the heroes, being slain in the battle, where formerly, thy enemies destroyed by thee, used to lie down. O thou born of a pure family, O thou that art fond of warfare, O my dear, O conferror of honors, whither hast thou departed making me husbandless? Let not the wise, henceforth, confer their daughters upon the heroes. Alas! behold me, the wife of a hero, made a widow in no time. Shattered is my honor and destroyed is my happiness and I am sunk in the deep abyss of grief. Forsooth, this my firm heart is not sundered into hundred pieces, beholding my husband slain! Thou art my friend, my dear husband and a great hero—and thou hast met with destruction, being struck by another man. A husbandless woman is always styled by the wise as widow, although she might have a son and enough of riches. O hero, thou art lying down in a pool of blood issuing out of thy own person, like unto thy own bed having a red-dyed bed-sheet. Thy body is on all sides besmeared with blood and dust and I am incapable of embracing thee with my arms, O best of monkeys. Surely hath Sugriva

satisfied his hostile intention to-day, whose fear hath been removed by one shaft, discharged by Rāma. Thyself departing to the land of the dead, I have been eying thee simply, being prevented from touching thy person by the shaft piercing thy heart".* Thereupon Neela took out that shaft from the person of (Vāli) like unto a flaming serpent lurking in a mountain cave. There beamed the shaft extracted from his body like unto the rays of the Sun, stationed on the summit of the setting hill. And there poured forth from all his wounds, streams of blood, like unto showers of melted copper and other metals falling from a mountain. And (Tārā) washed, with tears, her heroic husband's body covered with dust and wounded with weapons. Beholding her husband thus slain and besmeared with blood, she spake unto her son, Angada, having coppery eyes, saying :—"Behold this terrible declining stage of thy Sire. Here is the end of his hostilities collected by his impious actions. O my son, do thou bow unto thy kingly father, the conferrer of honors, who hath departed to the abode of Death, having a flaming person like unto the rising Sun." Thus accosted, Angada rose up and, saying, "I (do touch my Sire's feet)," embraced his father's feet with his plump arms. (Thereupon Tārā said)—"Saying 'Do thou live long' why dost thou not welcome Angada, to-day as before, who hath bowed unto thee? I am with my son, standing by thee who art dead, like unto a cow with her calf, having the bull slain by a lion. How hast thou, without me, thy wife, bathed in the water of Rāma's shafts, at the end of thy battle-like sacrifice? Why do I not behold here that favourite golden garland of thine, which was conferred on thee by the lord of celestials, pleased in a battle? Royal grace hath not renounced thee, O conferrer of honors, albeit thou art dead, like unto the rays not quitting the king of mountains, even after the Sun is set. Thou didst not act by

* The meaning is :—Lest by my touching that shaft thou feelest a greater pain.—T.

my wholesome words, nor could I prevent thee. And I am now destroyed with my son, along with thee in the battle. Truly hath Sree (goddess of wealth) renounced me."

SECTION XXIV.

BEHOLDING Târâ emerged in a deep and mighty ocean of grief, Vâli's younger brother was overwhelmed with penitence, in consequence of the unbecoming destruction of his brother. And seeing her countenance full of tears, the high-souled (Sugriva), racked with grief and repentance, approached slowly Râma along with his followers. And nearing him, with a bow in his hand, having arrows like unto serpents, famed and having auspicious marks on his person, he spake unto Râghava, seated there, saying—"O lord of men, thou hast fulfilled thy promise by carrying it out into practice; and as for wretched me, O son of a king, I shall refrain today from all enjoyments. This queen lamenting piteously, these subjects and retinue bewailing, being overwhelmed with grief, this king being slain, how can kingdom please me? O Râma out of anger, and passion, and on account of my being insulted by him, I did formerly desire to bring about my brother's destruction. But that lord of monkey-herds being slain, O best of Ikshwakus, I am truly pierced to the quick with anguish. I do prefer living for good in the mount Rishyamuka, earning my livelihood somehow or other, to the accession of heaven by destroying (Vâli). This highly intellectual and high-souled one spake unto me "Do thou range at large, I do not wish to destroy thee." Such words were really becoming of him, O Râma. And these words and this action become me (vile as I am). How can a brother, O Râma, however avaricious he might be, relish the destruction of his qualified brother, com-

paring the happiness of a kingdom, with the grief (consequent upon his brother's demise)? He did not desire to slay me, lest his greatness might be spoiled; but alas! through my wicked sense, I performed an iniquity by taking the life of my brother. Being struck by him with branches of trees, while I fled away and wept, he, consoling me, said only "Do not do this again." He all along maintained his fraternal feelings, his honesty and piety; but (woe to me) I have displayed my wrath, passion and monkey-hood. O friend, like unto the lord of celestials perpetrating sin by destroying Biswarupa, I have been, by bringing about the destruction of my brother, visited with this sin, beyond comprehension, avoidable, undesirable and invisible. Indra's sin was shared by earth, water, trees and women; but who is there who will bear and desire to participate this monkey's sin? Perpetrating such an improper and irreligious act, tending to the decay of my family, I do not deserve the respect of my subjects and the heir-apparentship; what of kingdom, O Rāghava. I am the perpetrator of a vile and disgraceful sin, blamed of all in this world. And like unto a current of rain going downwards, this mighty grief hath overcome me. This mighty and infuriated elephant of a sin, having the destruction of a brother as its body, repentence, as its trunk, head, eyes and tusks, hath been crushing me like unto the banks of a river. Alas! O best of kings, this unbearable sin hath been driving away all pious feelings from my heart like unto alloy leaking out of discolored gold when molten in fire, O Rāghava. Methinks, for me, O Rāghava, these mighty monkeys and Angada are almost half-dead (with grief). A good-natured and obedient son is rare. Where is to be found Angada's equal? O hero, there is no such land where I may meet again my brother. The heroic Angada shall not live to-day—and if he lives, his mother shall live to bring him up. Forsooth, without her son, she shall not live long. Therefore shall I enter this flaming fire with a

view to place myself on the same level with my brother and his son and all these mighty monkeys shall engage in quest of Sitā, abiding by thy commandments. O son of a king, they shall all carry out thy orders even in my absence, do thou,therefore,order me (to enter fire) who am the destroyer of my own race, have performed an inquity and do not deserve living any more." Hearing the words of Vāli's younger brother, who was bewailing thus, Rāma, the heroic descendant of Rāghu and the slayer of foes, remained stupified for some time with tears in his eyes. In the mean-time, Rāma, patient like unto the protector of the world, worked with curiosity, looked again and again towards the bewailing Tārā sunk in the gulf of disaster. Thereupon the principal counsellors raised up the brave spouse of the lord of monkeys, having graceful eyes and lying on the earth, embracing her husband. And snatched away from her husband and trembling, she beheld Rāma, with bow and arrows in his hand, burning like unto the Sun by virtue of his own effulgence. And beholding him gifted with all royal marks, having beautiful eyes and never seen before, that one, having the eyes of a fawn, thought within herself. "This great one must be Kākuthstha." And the worshipful Tārā, worked with grief, and overwhelmed with disasters, bewailing, neared quickly that high-souled one, resembling the lord of celestials and hard to approach. And having reached the pure-souled Rāma, who had his ends fully attained in battle, the high-minded Tārā, having her frame worked with grief, spake unto him, saying :—"Thou art immeasurable, hard to approach, highly pious, prudent, of controlled senses and increasing fame, forgiving like unto earth and of blood-red eyes. Thou hast bow and arrows in hand, art highly powerful and of a tough body. And renouncing human grace thou hast assumed the grace of a celestial person. Do thou slay me with that self-same shaft with which my dear one was slain. And thus slain, O hero, I shall near him, for Vāli doth

not relish the company of any other woman but me. O thou having eyes resembling clean lotus-petals, this (hero) departing to the abode of celestials and not beholding me there, shall not delight in the company of *Apsaras*, wearing diversified garments and copper-colored corronets. Even in the land of celestials, O hero, Vali shall turn pale with grief in my separation, like unto thee in the picuresque dale of the Lord of mountains, separated from the daughter of the king of Videha. Thou knowest well that a handsome man is greatly afflicted with the seperation of his spouse ; and knowing this, do thou slay me, and Vāli shall not be tormented with grief consequent upon my absence. High-souled as thou art, thou art thinking that thou shalt, slaying me, be visited with a sin arising from the destruction of a female. But do thou kill me, O son of a king, knowing me as the soul of Vāli, and thou shalt not be responsible for destroying a woman. According to the Vedas and various other sacred texts, wives are inseparably blended with their husbands. And the wise say that there is no other gift better than that of a wife in this world. Thou shalt, O hero, confer me religiously upon my dear one and by this gift thou shalt be saved from the sin consequent upon killing me. It doth not behove thee not to kill me, who am exercised with grief, without my lord, snatched away from him and reduced to such a (pitiable) plight. O lord of men, I cannot live long without that highly intelligent lord of monkeys, having an elephantine gait and wearing an excellent golden garland." Thus accosted, the high-souled lord consoling Tārā, spake unto her the following well-meaning words.—"Do thou not lose thyself, O wife of a hero. This whole world of creation is being guided by God's dispensation. And by Him is administered misery or happiness as people say. These three worlds cannot neglect His dispensations and are entirely subject to Him. Thy son shall attain to the heir apparentship of the throne and thou

shalt enjoy excellent joy therefrom. This hath been decreed by the Almighty. Wives of heroes do never relent." Being thus consoled by the high-souled (Rāma) gifted with prowess, and the slayer of foes, Tārā, the wife of a heroic husband, and wearing a graceful garment, ceased bewailing.

SECTION XXV.

THEREUPON, Kākutstha, with Lakshmana, equally aggrieved, said, consoling Sugriva, and Tārā together with Angada.—"Grief and lamentations do not tend to the welfare of the deceased. It therefore behoveth ye to perform the after ceremonies. Ye have satisfied the worldly practice with a profuse discharge of tears. It is not proper to delay the performance of appointed actions. Time is the prime cause in this world, and the source of the accomplishment of actions. And Time it is that leads men to actions. No one is the lord of another person, and no one leads him to actions. People are subject to their actions of previous existence and Time aids them. Even the Eternal being cannot withstand the ways of Time. He never decayeth—and no one else can withstand the course of Time. It hath no friend, no cause and no one can overcome it. It hath no kinsman, no relation; even it is not subject to itself. The wise can percieve the work of Time. Piety, wealth and desire are all subject to it. Vāli, the lord of monkeys, hath attained to his own true state, reaping the fruits of his actions, acquired by virtue of his royal accomplishments —namely, forgiveness and charity. The abode of the celestials, which was conquered by this high-souled one by his former piety, hath now been occupied by him after resigning his body. This is the best course of Time that hath been attained to by the lord of monkey-herds. No more will

lamentations therefore; do thou perform the actions that are worthy of being performed on this occasion." After Râma had spoken thus, Lakshmana, the slayer of foes, addressed Sugriva, senseless with grief, with the following sound words:—"Sugrivâ, do thou perform the funeral ceremonies of Vâli along with Târâ and Angada. Do thou collect for cremation many a dry fuel and celestial sandal. Do thou console the unfortunate Angada, who is beside himself with grief. Do not conduct thyself like an ignorant person, for this city is now under thee. Let Angada bring clothes, garlands, scents, clarified butter, oil and other necessary articles. O Târâ, do thou go and bring soon a conveyance; for speediness is a special virtue on an occasion like this. Let the monkeys dress themselves who can convey this hearse. The powerful and the capable only shall carry Vâli". Having thus addressed Sugriva, Lakshmana, the enhancer of Sumitrâ's joy and the destroyer of foes, stood before his elder brother. And hearing the words of Lakshmana, the counsellor respectfully entered the cave with a view to bring the conveyance. And taking that conveyance carried by the monkeys and worthy of being carried by the heroes, he issued out again of the cave. It had a celestial throne and was like unto a war-chariot and had trees and birds painted on it. It was painted on all sides with the figures of foot soldiers, had latticed windows and was like unto the car of the *Siddhas*—spacious and artistically and stoutly built by artizans with beautiful carvings like unto a wooden hill. It was ornamented with excellent ornaments and beautiful garlands, sprinkled with red sandal and skirted with strong ribs. It was covered with flowers and lotus-garlands, crusted with precious clothes and had the colour of the rising Sun. Beholding such a conveyance, Râma spake unto Lakshmana, saying—"Do thou soon conduct the funeral service of Vâli." Thereupon Sugriva, along with Angada, placing Vâli on the conveyance, began to bewail.

And placing the lifeless body of Vāli on it, he covered it with various ornaments, garlands, and clothes. Thereat Sugriva, the king of monkeys, ordered for the performance of Vāli's funeral rites. "Let the monkeys go before, scattering many a precious jewel and let the conveyance follow them. Let the monkeys perform the obsequies of our master with such grandeur as befits the riches of the kings on this earth." With a view to perform the funeral ceremonies of Vāli, the counsellors and other monkeys, having lost their king and embraced Angada, proceeded weeping. And other subject monkeys followed them. And all other she-monkeys, headed by Tāra, having lost their lord, bewailed, exclaiming again and again—"O hero, O hero".—And they, thus bewailing piteously, followed their lord. And in response to the bewailings of she-monkeys, hills and forests, as if, bewailed on all sides. Monkeys, ranging in the forest, made funeral piles on the banks of the hill-streams and in solitary watery nooks. Thereupon laying down from their shoulders the conveyance, those foremost of monkeys stationed themselves in a corner, being stricken with grief. And Tārā, beholding her husband's body on the conveyance, placed his head on her lap and bewailed, overwhelmed with griet. "O lord of monkeys! O my lord! O my dear one! O thou used to luxuries! O thou having long arms! O my darling! behold me. Why dost thou not behold these monkeys, racked with sorrow? O conferrer of honors, thy countenance looks as if beaming with joy; although thou art dead, and thou appearest as if alive, having the hue of the setting Sun. O monkey, Death himself, under the semblance of Rāma, is attracting thee, who with one shaft in the battle, hath rendered us all widows. O best of kings, these she-monkeys cannot go by jumping. Dost thou not percive that they have travelled so far on foot? Those thy wives, having moon-like countenances, have always thy welfare in view. Why dost thou not, O best of monkeys, cast thy looks towards them and Sugriva? O king, these

thy counsellors, thy wives headed by Tārā, and all these citizens are bewailing around thee. O slayer of foes, do thou despatch thy counsellors to the city and we shall all enjoy in this forest, excited with *amour.*" The other she-monkeys, worked with sorrow, raised up Tārā bewailing thus being exercised with grief consequent upon the demise of her husband. Thereupon Angada along with Sugriva, overwhelmed with grief, weeping, placed his Sire's body on the funeral pile. And putting fire duly, he circumambulated his Sire, bound for a journey for good. Having duly cremated Vāli's body,the foremost of monkeys arrived at a river of auspicious water with a view to perform the watery ceremony. And all these monkeys along with Sugriva and Tārā, placing Angada before them, sprinkled water. And the highly powerful Kākuthsha,equally aggrieved like Sugriva,being as poorly, conducted duly the obsequious ceremonies of Vāli. Thereupon cremating Vāli, gifted with unequalled prowess, slain with one shaft of the foremost of Ikswakus, and like unto flaming fire, Sugriva appeared before Rāma who was in the company of Lakshmana.

SECTION XXVI.

AND thereupon those foremost of monkeys waited there, surrounding Sugriva exercised with grief and wearing wetted cloth. And they all, approaching the mighty-armed Rāma of unwearied actions, stationed themselves with folded hands like unto the great ascetics around the Grand-Father (of the celestials). Thereupon Hanumān, the son of Marut, resembling a golden hill and having a countenance resembling the rising Sun, spake with folded hands, saying:—"By thy assistance, O Kakuthstha, O lord, this great ancestral kingdom of the highly powerful monkeys, having sharpened teeth,

incapable of being acquired by the high-souled ones, hath been attained to (by Sugriva). Being commanded by thee, he along with his friends, entering this city, shall perform the royal duties. And being duly bathed he shall worship thee particularly, with garlands, jewels, scents and *oshadhis*. It behoveth thee to enter this pleasant mountain cave and satisfy these monkeys by installing (Sugriva on the throne)." Being thus accosted by Hanumān, the highly intelligent Rāghava, skilled in speech and the slayer of foes, replied :—"O gentle Hanumān, abiding by my Sire's mandate, I shall not enter a hamlet or a city for these fourteen years. Let Sugriva, the foremost of monkeys, enter this magnificent celestial cave and do ye all instal him speedily on the throne." Having thus addressed Hanumān, Rāma spake unto Sugriva, saying :—"Conversant with customs as thou art, do thou instal this generous and heroic Angada, gifted with prowess and honoring customs, as the heir-apparent of the throne. This brave and eldest son of thy elder brother—Angada, is truly worthy of the heir-apparentship. O gentle one, this month of *Srâbana*, which is the first of those four months which make up the rainy season, hath set in and this is not the time therefore to institute any enquiry about Sitā. Do thou therefore enter thy auspicious city and I shall live in this mountain along with Lakshmana. Pleasant indeed is this mountain cave, spacious, filled with air, water and many lotuses. Thou shalt engage in endeavours to bring about the destruction of Rāvana, after *Kartika* sets in. This is not the proper time, O gentle one, and do thou enter thy own city. And being installed on the throne do thou enhance the joy of thy friends." Being thus commanded by Rāma, Sugriva, the foremost of monkeys entered the pleasant city of Kishkindhā, reared by Vāli. Encircling that lord of monkeys thousands of them entered the city. Beholding the lord of monkeys, the subjects bowed unto him, lowering their heads on the ground. Welcoming the subjects and raising them

up, the highly powerful Sugriva entered the pleasant inner apartment of his brother. On his entering the city, his friends installed the highly powerful foremost of monkeys--Sugriva, on the throne like unto the celestials placing the thousand-eyed Deity (on the kingdom). The monkeys brought for him a copper-colored golden umbrella, white chowries, a magnificent golden staff, diverse jewels, various seeds and medicating drugs, roots and flowers of glomerous fig trees, white clothes, white sandal paste, fragrant garlands, flowers growing in water and on land, celestial sandal and various scents, fried grain, gold, *Priyangu** honey, clarified butter, curd, tiger-skin, a pair of excellent sandals, *gorochana*† and red *Arsenic*. Carrying all those things there came sixteen maids, highly delighted. Thereupon those monkeys pleased the foremost of twice-born ones with jewels clothes and eatables, with a view to instal that best of monkeys. And these conversant with *mantras* threw clarified butter, sanctified by *mantras*, into flaming fire burning on a *Kuca* bed. And placing him on an excellent throne facing the east, uttering duly *mantrâs* in that golden room situated on the summit of the picturesque palace and beautified with magnificent coverlets and garlands, and collecting pure water from various rivers, sacred places and oceans, those foremost of monkeys kept it in golden jars. Gaya, Gabaksha, Gabaya, Sarava, Gandhamadana, Mainda, Divida, Hanumân and Jâmbubân, installed Sugriva with auspicious horns of a bull and golden jars according to the rites prescribed by *Sastras* and sanctioned by the great saints like unto the celestials installing the thousand eyed Deity with pure, fragrant water. Sugriva being installed

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* A medicinal plant, and perfume, commonly known by the name *Priyangu* and described in some places as a fragrant seed.—T.

† A bright yellow pigment prepared from the urine of a cow, or committed in the shape of scibulæ by the animal, or according to some found in the head of a cow.—T.

thus, these high-souled and foremost of monkeys, by hundreds and thousands, began to clatter with delight. Abiding by Rāma's words, Sugriva, the lord of monkeys, embracing Angada, conferred on him the heir-apparentship of the throne. And Angada being thus installed, those best of monkeys, highly delighted, adored the high-souled Sugriva, extolling him again and again. Angada and Sugriva being thus established, they all, greatly delighted, praised again and again the high-souled Rāma and Lakshmana. And the city of Kishkindhā, filled with stoutly built people and adorned with pennons and flags, appeared beautiful in the mountain cave. Communicating unto the high-souled Rāma the news of installation, the highly powerful lord of monkey hosts (Sugriva) getting back his wife Rumā, regained the kingdom like unto the lord of celestials.

SECTION XXVII.

ON Sugriva being installed and the monkeys entering the cave, Rāma, along with his younger brother, got at the Prasrabana hill, resounded with the noise of tigers and deer, filled with terrible lions, covered with diverse trees, creepers and bowers, inhabited by bears, monkeys, *Gopuchyas* and cats, resembling a collection of clouds and always auspicious. Rāma, along with Saumitri, selected for his habitation, a spacious cave, situated on the summit of that hill. Making the above condition with Sugriva, Rāma, the pure-souled descendant of Raghu, spake unto his humble younger brother Lakshmana, the enhancer of wealth, the following sound words, worthy of being spoken on that occasion—"O Saumitri, O slayer of foes, in this pleasant and spacious mountain cave filled with air, we shall pass the rainy season. O son of a king, this summit of the hill is excellent and picturesque, beautified

with white, black and coppery stones, filled with diverse metals and river frogs, covered with diverse trees and pleasant creepers, resounded with the musical notes of various birds and cries of peacocks and beautified with various flowery trees,such as *Malati, Kundas, Sindubara,*(a) *Sirisa,*(b) *Kadamba, Arjuna,*(c) and *Sarja.*(d) O son of a king, this pond filled with full blown lotuses shall always be near our cave. This cave shall be worthy of our habitation, O gentle one, having its north-eastern part low and the western part high. There is, O Saumitri, at the entrance of the cave, a level, beautiful, spacious stone, black like unto collyrium. Behold O my brother, on the north, the summit of the hill, resembling collyrium and a rising cloud. There appears on the south a beautiful white hill resembling the Kailaça filled with various metals. Behold before the cave the mudless stream, flowing towards the east like unto *Janhavi*(e) in the *Trikuta*(f) mountain. This rivulet appears like unto a damsel ornamented and clothed, being filled with various trees, such as—*Sandal, Tilaka, Sâla, Tamalas, Atimuktas,*(g) *Padmaka, Saralas,*(h) *Asokas, Bâneeras,*(i) *Timidas, Vakulas, Ketakas, Hintalas, Tinicas, Neepas, Vetashas, Kritamalakas* growing on her banks. This rivulet resounded with various notes of hundreds of various birds, filled with *Chakrabakas* attached to each other, crowded with geese and *Sarasas,* having picturesque banks, and various jewels, is as it were laughing

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(a) As small tree—Vitex negundo.—T.

(b) A kind of tree—Acacia Sirisa.—T.

(c) A tree—Pentaptera arjunee.—T.

(d) The *Sala* tree (Shorea robusta) another tree (Pentaptera Arjuna.—T.

(e) The river Ganges—literally—the daughter of *Janhu* a saint. The *Ganges* is called so on account of her supposed origination from the thigh of the great saint.—T.

(f) The name of a mountain—literally it means—having three peaks.—T.

(g) A tree (Dalbergia onjeimaisis)—Mountain ebony.—T.

(h) A sort of pine, (Pinis longifolia)—T.

(i) A sort of cane or ratan, (Calamas Rotany).—T.

on all sides. Here it appears covered with violet lotuses, here with red lotuses and there again with celestial white water-lilies. This pleasant and picturesque stream is filled with various water fowls and *Chakravakas* and served by many a saint. Behold there the rows of pleasant sandal trees and those *Kukuvas* which have grown up as it were like unto mental emotion. Picturesque indeed is this place, O slayer of foes, and we shall happily live here, O son of Sumitrā. At no distance, O son of a king, from this place is situate the pleasant city of Sugriva—Kishkindhā, filled with forests. Hear then, O best of conquerors, the sound of music, and the clatter of monkeys mingled with the sound of *Mridangas*. Forsooth is rejoicing Sugriva—the foremost of monkeys, getting back his wife, regaining his kingdom, and attaining to regal splendour." Having said this, Rāghava, along with Lakshmana, dwelt in that *Prasravana* hill abounding in caves and bowers. He did not attain to a best felicity although he lived in that pleasant hill filled with many things. Pondering over the ravishment of his spouse, dearer than his life, beholding the setting of the Sun in particular, he did not go to sleep, although he laid himself on the bed in the night. His younger brother Lakshmana, equally aggrieved, spoke unto Kākutstha, thus bewailing being exercised with grief and almost beside himself with sorrow, consequent upon Sitā's bereavement, saying:—"It doth not behove thee to lament thus, being exercised with grief—it is not unknown unto thee that people, thus bewailing do exhaust themselves by and by. O Rāghava, thou art devoted to pious actions and the services of the Deity in this world—and pious, energetic and dost believe in the existence of God. Without being persevering thou shalt not be able to destroy in conflict thy enemy—that terrible, willy Rākshasa. Do thou renounce thy grief and take recourse to energy and thou shalt be able to slay that Rākshasa with all his family. What of the destruction of Rāvana, thou art O Kākutstha,

capable of uprooting the earth with oceans, forests and hills. Rains have set in and do thou wait for the autumn when thou shalt encompass the destruction of Rāvana with his kingdom and kinsmen. I, too, am exciting thy latent energy like unto fire hidden in ashes with oblations. Welcoming the auspicious and well-meaning accents of Lakshmana, Rāghava again spake unto him the following affectionate words:—"O Lakshmana, truly do thy words become thee, affectionate, devoted, truthful and intent on my welfare as thou art. Renouncing this grief standing in the way of all business, I shall call forth, the more, this my energy on the occasion of displaying my prowess. I shall live here, awaiting the autumn and abiding by thy words and awaiting as well Sugriva's pleasure and the clear currents of the rivers. Heroes receiving favours always return them; the ungrateful lose the friendship of the honest." Considering Rāma's words as highly sound and welcoming them therefore, Lakshmana, with folded hands, spake unto Rāma of graceful appearance, displaying his own intelligence—"O lord of men, I fully approve of all thou hast said. The monkey-chief shall soon engage in our service. Resolved on the destruction of thy enemy, do thou spend here this rainy season awaiting the autumn. Subduing thy wrath, and awaiting the autumn, do thou with me spend these four months in this hill filled with deer, capable as thou art of encompassing the destruction of thy enemy."

SECTION XXVIII.

THEREUPON encompassing the destruction of Vāli, installing Sugriva and dwelling on the summit of the Mālyabana hill, Rāma spake unto Lakshmana, saying, "This is the time—the beginning of the rainy season—do thou behold the sky

enveloped with clouds resembling so many hills. The sky, drinking the liquid contents of the ocean through the rays of the Sun, and being *enceinte* for nine months, is giving birth to showers. Ascending the sky by the steps of clouds, one can ornament the Sun with garlands of *Kutajas* and *Arjunas*. Like unto a wound covered with a torn cloth, the sky is enveloped with cool clouds, coppery with the rays of the setting Sun, and yellow at another end. The sky, having mild breezes as its breath, sprinkled with sandal-like evening rays and covered with yellow clouds, is appearing as it were like one stricken with *amour*. The earth, afflicted with perspiration and filled with new water, is emitting forth vapour like unto Sitā racked with sorrow. *Ketaka* smelling breezes may be drunk up in the cavity formed by putting the hands together, like unto cold water discharged off the clouds and mixed with camphor. This hill, having blown *Arjunas* and *Ketakas* and rid of its enemies like unto Sugriva, hath been bathed with showers. These hillocks, having clouds for dark deer-skins, heavy showers for sacred threads and having caves filled with air, are appearing like so many *Brahmins* who have finished their studies. The sky, being struck by thunders like unto so many golden lashes, is, as if, groaning under a deep mental agony. Methinks, the lightning, shining by the violet clouds, is appearing like unto the poor Vaidehi at the lap of Rāvana. These quarters, enveloped with clouds and having therefore the Moon and stars hidden, are indeed very pleasant unto those who are under the influence of Cupid. Behold, O Saumitri, on the summits of the hill the flowery *Kutajas* enveloped with the vapour arising out of the earth, gladdened at the approach of the rainy season and exciting my *amour* who am stricken with grief. (In this season) the dust is watered, the air is saturated with dews, all the evils of the summer are stopped, the kings no longer proceed on royal marches and those journeying in a foreign land return their native homes. The

Chakrabákas along with their mates are proceeding, being desirous to live in the *Mánasa Saravara;* and in consequence of incessant rains, chariots and other conveyances cannot pass along the wayfares. Somewhere hidden, somehere open, the sky, covered with clouds, appears like a vast ocean, being encircled here and there with hills. There speedily pass by the hill streams, being resounded with the cries of peacocks, carrying with the current *Sarja* and *Kadamva* flowers and having their coppery contents mixed with the metals of the mountain. People (in this season)live upon many a sweet rose-apple ; and ripe mangoes, of diverse colors, being shaken by the wind, fall on the earth. The clouds, resembling the summits of a mountain, having lightnings for pennons and cranes for garlands, are muttering like unto infuriated elephants in a field of battle. The forest-lands, having their green pastures emerged in water, with peacocks dancing all around with joy and clouds discharging their watery volumes incessantly, are appearing more graceful in the evening. (In this season) clouds, surrounded by cranes and heavily laden with water, are constantly moving, sometimes resting on the high summits of the mountains and emitting a muttering sound. And rows of cranes, fond of clouds, rising up in the sky, delighted and moved by the wind, are appearing like a garland of white lotuses, spread along the welkin. And the earth, covered with green grass and variegated with newly born insects, is appearing like a damsel clothed with a white blanket spotted here and there with lac. (In this part of the year) sleep is gradually overcoming the great God *Náráyana,* the river is flowing speedily towards the ocean, the delghted cranes are approaching the clouds and the damsels are proceeding towards their lovers. The peacocks are dancing at the forest skirts, the *Kadamva* trees are covered with flowers, the bulls have become attached unto kine and the earth has become charming with corns and forests. The rivers are flowing by ; the clouds are discharg-

ing waters ; the infuriated elephants are emitting terrible roars ; the forest-lands are growing more charming ; persons, separated from their wives, are growing more anxious ; the peacocks are dancing with delight and the monkeys are greatly comforted for Sugriva's attaining to the kingdom. By the fountains in the forests, the infuriated elephants delighted with the fragrance of the *Ketaka* flowers and maddened with the noise of the water falls, are emitting terrible roars along with the peacocks. The black bees, resorting to the branches of the *Kadamba* trees and overwhelmed with showers, are, as if, slowly discharging their temporal juice—namely the honey of flowers collected by them ere while. The branches of rose-apple trees containing enough of fruits like unto a collection of char coal are so appearing as if the black bees are drinking the juice thereof. The dense clouds, ornamented with pennon-like lightnings and emitting terrible roars,are appearing like so many elephants, mad after fighting. The infuriated lord of elephants, following in the track and ranging in the hills and forests,hearing the muttering of clouds and taking it for the uproar of another elephant, has turned back, with a view to enter into conflict with him. Somewhere the bees are humming, somewhere the peacocks are dancing —somewhere are ranging the infuriated elephants—and in this way the forest-land has assumed diverse appearances. It appears like unto a drinking-place,covered with *Kadambas, Sarjas, Arjunas* and lotuses growing on land, filled with water resembling honey and with the dance and cries of mad peacocks. The birds, having their wings discolored, being wet with water, delighted and thirsty, are drinking the drops of clear water falling on leaves and discharged by the Lord of celestials.* The sonorous humming of the bees, being accompanied by the gutteral sound of the frogs and the mutterings of the clouds, resembling the sound of *Mridangas,* an organised music, as if, hath begun in the forest. Sometimes

* According to Hindu mythology Indra is the god of rains.—T.

dancing, sometimes setting up loud cries, sometimes placing themselves against the tops of the trees, the peacocks, having beautifully ornamented exteriors, have commenced music in the forest. And rising from their perpetual sleep by the muttering of clouds, the frogs, assuming various shapes and making diverse sounds, are setting up cries being distressed with new watery showers. The rivers, carrying *Chakrabâkas* as their breast and leaving behind their old banks,are approaching, being excited, their own lord with various new presents. Clouds, big with new waters coming in contact with violet ones are appearing as such ; and sometimes, touching the hills burnt by forest-fire, are appearing like deep-rooted hills. The elephants are ranging in this charming forest-land, carrying the fragrance of *Neepas* and *Arjunas*, having its green swards filled with *Indragopas** and with delighted, peacocks dancing all around. The black bees, delighted, are drinking honey, embracing the shower-distressed and new filaments of the lotuses and *Kadamva* flowers. (In this season) the elephants are infuriated, the bulls are delighted, the lions have grown more powerful, the hills are charming—the kings are devoid of all active pursuits, and the Lord of celestials is engaged in sport with clouds. The clouds ranging in the welkin and discharging heavy showers, are roaring like unto ocean ; and the rivers, ponds and pools are deluging the earth with their watery contents. (In this season) heavy showers set in—the wind bloweth mightily and the rivers breaking down their banks flow quickly blockading the wayfares. The mountains are, as if, displaying their own beauty and grace being as it were bathed by the cloud-like jars, conferred by the lord of celestials and brought by the wind like unto a king sprinkled by men. The sky is enveloped with clouds and neither the sun nor the stars can be seen—the earth is satisfied with new showers—and the quarters being covered with darkness cannot be seen. The high

* An insect (Coccinella of various kinds).—T.

summits, of the mountains, being washed by showers and beautified by far-stretching waterfalls resembling pearls, are appearing more graceful. The heavy mountain waterfalls, losening the rocks and stretching over the caves filled with the cries of peacocks, are appearing like a pearl-necklace. And the quick streaming waterfalls, of the mountains, washing the summits of the hills, and resembling the pearls, are being deposited in the cave at the foot. And watery drops resembling the pearls of the necklaces used by celestial damsels are pouring on all sides. The setting of the Sun is announced by the birds taking to their nests, lotuses growing pale and *Málatis* blossoming. The royal marches are all stopped, and the soldiers, who have already marched are waiting in the way—hostility and wayfares have been equally blockaded by water. This month of *Bhádra* is the time of studying for those Brahmins, who chant *Sáma* Vedas. Having roofed all his houses and stored up his food, Bharata, the king of Koçala hath set upon the performance of *Ashara* sacrifices. The river *Saraju* is now brimful with water. Seeing me return as if Ayodhyâ herself is making a delightful noise. Clearly manifest are now all the signs of the rainy season and Sugriva, rid of his enemies, established on the vast kingdom, and regaining his wives, hath attained to best felicity. And I am, O Lakshmana, waning every day like unto the banks of a river, being separated from my spouse and deprived of my vast kingdom. Immense is my grief, inaccessible is this rainy season and mighty is my enemy, Râvana ; methinks it is impossible for me to bring about the discomfiture of my foe. Owing to the unfitness of the season (for marching against my foe) and the wayfares being inacessible, I cannot possibly request Sugriva (to march) although he is prepared to abide by my mandate. Moreover after a good deal of affliction he has regained his wives, and my service is of very great difficulty ; so I do not wish to request that monkey-chief now. Forsooth, shall Sugriva

think of the benefits (he has received from me) after enjoying rest for sometime, when the time for action shall arrive. Therefore I shall, O Lakshmana, live here, awaiting the pleasure of Sugriva and the clear currents of the rivers (the autumn). Heroes receiving benefits, do always return them. The ungrateful lose the good wishes of the great ones." Being thus accosted, Lakshmana, with folded hands, respecting highly his words, spake unto the graceful Rāma, pointing out his own welfare. "Forsooth shall that lord of monkeys carry out all thy wishes. Do thou therefore spend here the rainy season, awaiting the autumn."

SECTION XXIX.

Beholding the clear welkin, void of clouds and lightnings, filled with *Sarasas* and sprinkled with the charming rays of the Moon, Hanumān, the son of Marut, versed in religious lore and political economy, and conversant with effects proper to the time or season, approaching the Lord of monkeys, addressed him with various sound, reasonable and pleasant words, well-meaning, true and teaching the means of acquiring forgiveness, piety and wealth. Acquiring riches Sugriva hath grown careless for the collection of righteousness and wealth, is following the track of the vicious, and is addicted to the satisfaction of sensual appetites—having all his actions stopped and desires attained—and given to enjoyments with damsels. Having attained all his desires and wishes, his own wife and the much-desired-for Tārā, Sugriva is sporting with them, day and night, without any affliction, like unto the Lord of celestials with *Gandharbas* and *Apsaras*. Placing all the royal affairs at the hands of the counsellors, without looking to them, and confiding fully in their abilities

he is living like one under the influence of passions—"Thou hast attained thy kingdom, fame, and thy vast ancestral wealth. It now behoveth thee to perform thy duties by thy friends. Truly doth his kingdom, fame and prowess increase who is cognizant of the seasonableness of time and doth good to his friends. O king, truly doth he attain to a vast kingdom, who hath the same wealth, soldiery and body with his friends. It becometh thee, therefore, who art crowned with a good character, and who dost wend a blameless track, to work out thy friend's well-being (as promised by thee). He, who doth not engage in the service of his friends renouncing all business, becometh void of all energy and involved in unnecessary troubles. And he, who engageth in his friend's service after the proper season is over, does nothing to his well-being, though he performs a great thing. O slayer of foes, soon shall the time for performing thy friend's service, be over; do thou therefore encompass Raghava's good, namely the searching out of Vaidehi. O king, Râma, conversan with the seasonableness of time and wise as he is, is not informing thee of it, though the proper time is past; and though he is in hurry, he is waiting for thee. Râghava as well as Lakshmana, who are the instruments of thy attaining to this vast kingdom, and thy friends for so long a time, are persons of incomparable prowess by virtue of their unequalled accomplishments. He hath already performed thy service, and it behoveth thee now, O lord of monkeys, to command the foremost of monkeys to engage in his service. To engage, out of season, in a service, uncalled for, is not blameable; but to defer the performance of an action in proper time after promising is indeed an object of censure. O lord of monkeys, thou dost engage even in the service of one who doth thee no good, then why shalt thou not engage in the benefit of Râma who hath favoured thee by encompassing the destruction (of Vâli) and securing for thee thy kingdom? O lord of monkeys and bears, truly thou art

gifted with prowess and strength, why dost thou not prepare thyself for satisfying Dāçarathee's commands? Dāçarathee himself is capable of subduing the celestials, Asuras and great serpents—he is simply awaiting the fulfilment of thy promise. He hath performed a great service at the risk of his life—we shall therefore find out Vaidehi whether she is in this earth or in the welkin. Even the celestials, Dānavas, Gandharbas, Asuras, Marutas, Yakshas are afraid of him in the battle-field—what of the insignificant Rakshasas. O lord of monkeys, it therefore behoveth thee to do good by all means unto the powerful Rāma, who benefitted thee before. O lord of monkeys, who is there amongst us, who shall not at thy command proceed unto water, sky or the region under the earth? O blameless one, there are more than one *koti* of invincible monkeys under thee, do thou command, who shall proceed and to what quarter?" Hearing these words of Hanumān, said on a very proper occasion, the intelligent Sugriva, made up his mind for a worthy end. Thereupon the highly intelligent Sugriva ordered the ever active Neela, to collect soldiers from various quarters. "Do thou so arrange as all my hosts and soldiers with their commanders soon come here. Do thou soon bring here at my behest all the energetic and quick-coursing monkeys and commanders spreading their conquests to the end of the earth. (After their arrival) do thou thyself inspect and count all those monkeys. He who shall not reach here within fifteen days shall be punished with the loss of his life. There is no need of scrutinizing my orders. Abiding by my order, do thou see along with Angada all the elderly monkeys." Having thus arranged, that best of monkeys entered the inner apartment.

SECTION XXX.

SUGRIVA having entered his palace, and the sky being cleared of the clouds, Rāma, racked with grief, passing the rainy season and beholding the yellow welkin, the clear disc of the Moon, the autumnal night sprinkled with the rays of the Moon, the *amour*-stricken lord of monkeys, the ravishment of the daughter of Janaka, and the season well-nigh expired, became overwhelmed with sorrow and senseless. And regaining his sense after sometime, the highly intelligent king—Rāghava began to think of Vaidehi although always present in his mind. And beholding the clear sky void of lightnings and clouds and filled with the noise of *Sárasas*, Rāghava began to lament piteously, stationing himself on the summit of the hill ornamented with metals of golden hue. And beholding the autumnal sky he engaged in the meditation of his beloved spouse. How shall that *Sarasa*-voiced damsel be pleased to-day, who, while sporting in the hermitage, used to warble like *Sárasas*, to invite them. Beholding *Asana* trees, as if covered with golden flowers and not beholding me how shall that damsel be pleased? How that exquisitely fine damsel having a sweet voice shall be pleased to-day, who used formerly to awake at the sounds of the drakes? Hearing the noise of her companions—*Chakrabákas*, how shall that one, of expansive eyes resembling lotuses, live? Without her having the eyes of a fawn, I do not attain to felicity to-day, ranging at large by ponds, streams, pools and in forests and woods. Forsooth shall Cupid excited by the approach of the autumn, distress her the more on account of my separation and her personal charms." Thus bewailed that best son of a king like unto the bird *Sáranga* soliciting water from the lord of celestials. And the graceful Lakshmana, returning from the pic-

turesque mountain-summits where he had sojourned in quest of fruits, beheld his elder brother. And beholding in that lonely forest his brother, racked with anxious thoughts hard to bear and almost beside himself (with grief) the high-minded Saumitri, prompted by his brother's grief, spoke unto him very poorly, saying:—"O worshipful one, what hast thou perpetrated by placing thyself under the control of passions and defeating thy manliness? Thy deep and devout meditation hath been purloined by thy grief; and it is by religious contemplation that thy grief shall be terminated now. O brother, after going through the ceremonies of bathing and so forth, and acquiring peace, do thou bring all thy time under thy control by virtue of the concentration of soul; and being of unmitigated strength do thou resort to power and help, the key-notes for the accomplishment of thy great object. O lord of men, Jânaki, husbanded by thee, is not capable of being easily possessed by others. O hero who getting at a flame of fire, doth not burn himself?" Thereupon Râma spoke unto Lakshmana, gifted with royal marks, addressing him with natural and resolute words and saying:—"What thou hast said, is sound, well-meaning, sanctioned by polity and speaks of piety, wealth and forgiveness. It should therefore, without the least doubt, be performed by me. It behoveth me to engage in contemplation about the eternal truth regarding the Deity and in ascetic observances. Or else O Prince, it is not proper to think of the fruits of a difficult, highly developed and energetic action." Thereupon thinking of Maithelee, having eyes resembling lotus-petals, Râma spoke unto Lakshmana with a dried countenance. "Having satisfied the earth with a profuse discharge of water, produced crops and thus finished his work, the thousand eyed Deity is sitting silent. O son of a king, the clouds, muttering a long and deep sound and approaching the hills and trees, are calmed having discharged their liquid contents. Having made the ten quarters dark blue, the

clouds, resembling blue lotuses, have become calm, like unto elephants without temporal juice. O gentle one, high gales accompanied with rains, big with water and fragrant with *Kutaja* and *Arjuna* flowers being driven before hither and thither, have now become silent. O innocent Lakshmana, the sounds of clouds, elephants, peacocks, and fountains, have been all stopped. Hills, having variegated summits, being washed by dense clouds and thus free from dirt and impurities, do appear elegant being sprinkled by the rays of the Moon. Forsooth hath the autumn set in, dividing its grace in the branches of *Saptachada* trees, in the rays of the Sun and Moon with stars and in the gaits of the excellent elephants. Surely hath the autumnal grace resorted to many things. And it hath appeared more profusely in the lotuses blossomed by the first rays of the Sun. Scented sweet with the flowèr of *Saptachada* trees, borowing the musical notes of bees, following the wind and subduing the pride of infuriated elephants, the autumn is appearing very elegant. The swans are playing with *Chakrabakas* having splendidly spacious wings, fond of cupid, crusted with the filaments of lotuses, and arriving at the banks of the rivers. The antumnal grace is appearing more elegant being divided in infuriated elephants, in proud kine, and in streams of clear currents. Beholding the sky divested of clouds, without manifesting the beauty of their tails and renouncing their attachment unto their beloved mates, amusements and beauty, the peacocks are as if all engaged in meditation in the forest. The forest-lands are as if a-blaze with many a sweet-scented picturesque *Priyaka* trees, having a golden hue and their tops lowered down with the weight of flowers. The gaits, of the elephants rendered idle with a profuse discharge of temporal juice, fond of forests and water lilies, smelling the fragrance of the flowers of *Saptachhada* trees and accompanied by their mates, have become slow. The

sky is clear like unto a sword—the streams have become of feeble currents—the wind, cool and scented with the fragrance of white esculent waterlilies, is blowing—and quarters have become devoid of darkness. The mud has been dried up by the rays of the Sun and the earth is filled with dust—this is the time for preparation for inimical kings (to enter into conflict). The bulls, having their beauty enhanced by the autumn, and their body covered with dust, delighted, infuriated and hence desirous of entering into skirmish, have been setting up terrible roars in the midst of kine. The she-elephants, moving slowly, fond, passionate and accompanied by other members, have been following their passionate mates, in the forest, embracing them. Leaving behind their excellent ornaments—the tails, the peacocks, getting at the banks of the rivers, have been going away poorly and with depressed hearts as if being remonstrated with by the *Sârasas*. Having terrified the *Kârandavas* and *Chakrabakas* with their mighty roars, the elephants, having cleft trunks and being agitated again and again, have been drinking water in the ponds filled with full blown lotuses. The drakes have been jumping delightedly into the rivers, mudless, covered with sands, full of clear water, filled with kine and resounded with the notes of *Sárasas*. Now hath stopped the noise of rivers, clouds, fountains, water, the high winds, the peacocks and the mirthless frogs. And venomous snakes of vareiagated colors, having lived for a pretty long time during the rains without food, have on the approach of the autumn, come out of their dens, hungry, in quest of their prey. The red-dyed evening hath renounced the welkin, being delighted at the touch of the rays of the Moon and opening a little her eyes—the stars. Having the rising Moon for her elegant countenance, the stars for her excellent open eyes and the rays for a piece of white garment, the night appeareth like a damsel wearing a white cloth

Having fed on ripe white rice, the excellent rows of delighted *Sárasas* are flying quickly up to the sky like unto a well-strung garland shaken by the wind. The water, of the lake filled with sleeping drakes and water lilies, is appearing like the sky in the night, devoid of clouds and filled with the Full Moon and stars. The ponds, having the drakes scattering hither and thither for their girdles and engarlanded with full blown lotuses and water lilies, are appearing like so many damsels ornamented with diverse ornaments. The sound set up by the wind in the dawn like unto that of a pipe accompanied by the music of a trumpet, being mixed with the noise of the caves and bulls are as if multiplying each other. The banks of the rivers are being dressed by the newly blossomed flowers shaken by the mild breezes and *Káças* like unto clean, washed silken clothes. The black bees, bold, given to drinking honey, rendered yellow with the filaments of lotuses and *Asana* flowers, delighted and accompanied by their mates are following the wind in the forest. The clear water, the blossoming flowers, the noise of *Craunchas*, the ripe white rice, the mild breezes, the clear Moon announce the approach of the Autumn—the removers of the rains. The rivers, having fishes for their girdles, have become of slackened course like unto damsels moving slowly in the dawn being enjoyed by their husbands. The mouths of the rivers, filled with *Chakrabâkas*, covered with aquatic plants and clothed with *Káças* are appearing like unto the countenances of damsels pasted with yellow pigments. The most powerful Cupid hath taken up his terrible bow in this forest filled with *Asana* flowers appearing like unto arrows and the hum of delighted bees. Having satisfied the people with a profuse discharge of water, filled the rivers and pools and covered the earth with crops, the clouds have disappeared renouncing the sky. The rivers in this season of autumn have been gradually showing their banks. O thou of excellent looks, the ponds in

this season) appear exquisitely fine, being filled with *Kurara* birds and *Chakrabâkas*. O son of king, this is the time of preparation for inimical kings, desirous of defeating one another. O son of a king, this is the best time for royal marches, but I do not find Sugriva preparing himself for that end. There appear on the summits of the hills flowers *Asanas, Saptaparnas, Kavidâras, Bandhugeebas,* and *Tamâlâs*. Behold, O Lakshmana, the banks of the rivers filled with swans, *Sârasas, Chakrabâkas* and *Kuraras*. Stricken as I am with grief, these four months, the season of rains, appeared unto me like a hundred year, not beholding Sitā. Like unto *Chakrabâkas* following their mates, Sitā, taking the terrible forest of Dandaka for a picturesque garden, used to follow me there. O Lakshmana, Sugriva, is not inclined to show any commiseration towards me, who am separated from my beloved spouse, deprived of my kingdom, banished and striken with sorrow. Regarding me as one without any to back him, deprived of his kingdom, insulted by Rāvana, wretched, of a distant land, under the influence of *amour* and therefore seeking his help, (Sugriva hath not felt pity for me). O subduer of foes, O thou of excellent looks, for these reasons, I have been insulted by that vicious-souled king of monkeys—Sugriva. Having appointed the time to institute enquiries about Sitā, that wicked-minded one hath now forgot it on the accession of his new dignity. Do thou therefore repair to *Kishkindhâ* and speak of me unto that stupid lord of monkeys—Sugriva, addicted to rural enjoyments. And do thou tell him—'He, who breaks his promise made unto a powerful benefactor who solicits his favour, is regarded by people as vile. He is a true hero and an excellent person who verifies his words whether good or bad. Ungrateful they are who do not, after attaining their ends, engage in the service of those of their friends who have not accomplished their objects; even those living on raw flesh do not feed on their gore after their death. And ask him if

he wishes to behold in battle-field the golden bow resembling a lightning. And ask him more, if he wishes to hear the terrible twang of my bow resembling the noise of thunder, when I am enraged in battle. O hero, O son of a king, when apprised of my prowess assisted by thee, will he not recapitulate in his mind (that he may be destroyed by us like unto Vāli) ? O conqueror of enemies' cities, does not that lord of monkeys,after accomplishing his object, think of the conditions under which our friendship was contracted? Does not that lord of monkeys think that he has spent four months in enjoyments, having promised and appointed the season, after rains, (for making) enquiries about Sitā ? Does not Sugriva feel pity for us, who are racked with sorrow, being addicted to drinking with friends and counsellors? Do thou go, O hero, O thou of mighty strength and relate unto Sugriva these my angry words. 'O Sugriva, do not neglect thy promise and wend the way trodden by Vāli. I killed Vāli only with my shaft in the battle-field ; but if thou dost deviate from the path of truth I shall destroy thee along with thy kinsmen and relatives.' O thou best of men, do thou speedily relate unto him all those benefits which we shall reap by his actions, for the proper season is well-nigh past. O best of monkeys, do thou carry out thy promise remembering the eternal existence of virtue. Do thou not behold the spirit of Vāli in the abode of Death, being killed by the shaft discharged by me." Beholding his elder brother thus enraged and bewailing, the fiery-spirited Lakshmana, the best of men, became enraged with Sugriva.

SECTION XXXI.

LAKSHMANA again addressed his high-minded elder brother, the son of a king, influenced by passion, stricken with grief, and poorly, with the following words. "That monkey shall not follow the actions of the pious, shall not think of the great fruit (the accession of kingdom) reaped by our friendship; he shall not enjoy the riches of the monkey-kingdom because he has not the right understanding to make good his promise. Owing to the wane of his understanding in consequence of thy favour he is addicted to rural enjoyments and hath forgot to return thy benefits. O hero, killed let him espy his elder brother Vāli. It is not proper to confer kingdom upon that wicked-minded one. I am unable to bear the outburst of my ire—forsooth shall I kill to-day—that liar Sugriva. May the son of Vāli with other principal monkeys engage in quest of that daughter of a king." Beholding him rise up from the seat with bow in his hand and greatly wrought up with anger and hearing him thus announce his intention about the destruction of Sugriva, Rāma, the slayer of foes, spake unto him the following humble words worthy of being spoken on that occasion. "Persons like thee on this earth do not perpetrate the crime of destroying their friends. He is truly a great hero and an excellent person who subdues anger by his right understanding, O Lakshmana, it is not proper for thee to bring about the destruction of thy friend; do thou follow thy former friendship and good feelings. Avoiding harsh words do thou address Sugriva, who has violated his promise, with soothing words." Being thus duly counselled by his elder brother, that best of men, the heroic Lakshmana—the slayer of foes, entered the city. Thereupon the highly intelligent Lakshmana of right understanding,

and ever intent upon the welfare of his brother, taking up a bow like unto Indra's, resembling the summit of a hill and terrible as Death himself, entered, wrought up with ire, the abode of the king of monkeys like the hill Mandāra. Intelligent like *Vrihaspati* and ever abiding by his elder brother's behest, Lakshmana, revolving in his mind what he should say as well as Sugriva's answers, and enveloped with the fire of anger arising from the excitement of his brother's *amour*, and therefore displeased, proceeded quick as air. And on he proceeded, felling down by his velocity, *Sála*, *Tála*, and *Asvakarna* trees, throwing aside the mountain summits and other trees, breaking rocks into pieces with his feet and striding very quickly like unto a fleet-coursing elephant. And that best of Ikshwakus, beheld that splendid city of the king of monkeys, hard to enter, surrounded by monkey-herds, and mountains. And having his lips swollen with anger for Sugriva, Lakshmana beheld the terrible monkeys walking outside the city. Beholding that best of men—Lakshmana, the monkeys resembling elephants entered the mountainous stronghold and took up the summits of the hill and huge trees. And observing them armed, Lakshmana was doubly inflamed with anger like unto fire kindled with fuels. And beholding Lakshmana, highly enraged, terrible as Death himself at the time of dissolution, the monkeys stricken with fear, fled away, by hundreds, into various quarters. Thereat those foremost of monkeys, entering the palace of Sugriva, communicated unto him, Lakshmana's ire and approach. That amorous chief of monkeys, attached unto Tāra, paid no heed to the words of those foremost of monkeys. Thereupon those terrible monkeys, resembling hills, elephants and clouds, went out of the city being commanded by the minister. Some of them had sharpened teeth and nails, some were grim-visaged, some had teeth like those of tigers, some had the strength of ten elephants, some had the strength of hundred elephants and some

had that of thousand elephants. Thereupon Lakshmana, angry, espied the city of *Kishkindhā*, hard to enter and surrounded by mighty monkeys with trees in their hands. And getting over the ditch around the city walls, those terrible-looking monkeys stationed themselves openly. And meditating upon Sugriva's error and his brother's interest, the self-controlled Lakshmana, heroic, proceeded onwards. Sighing hot and hard, that best of men—Lakshmana, with reddened eyes appeared like unto smoky fire. He appeared like unto a terrible serpent of five mouths,having the top of the arow for his tongue,the bow for his expanded hood and his own prowess for the poison. Beholding him like the flaming fire of dissolution and enraged lord of serpents, Angada, out of fear, became exceedingly sorry. Thereupon the far-famed Lakshmana, having his eyes reddened with ire, spoke unto Angada, saying"—O child, do thou inform Sugriva of my arrival. O conqueror of foes, do thou tell him :—'Lakshmana, the younger brother of Rāma, being stricken with grief on account of his brother's disaster, hath come to thee and is waiting at the gate. If it pleaseth thee, do thou make good thy promise.' Saying these words do thou speedily return, O my child, O conqueror of foes." Hearing Lakshmana's words, Angada, overwhelmed with grief, aproaching his uncle said—'Saumitree hath arrived here.' Being greatly agitated with harsh words, Angada, with a pale and poorly countenance issued out speedily and approaching, touched first the king's feet and afterwards with reverence Rumā's feet. That one of exceeding prowess first touched the feet of his uncle then saluted again his mother and afterwards touching the feet of Rumā related unto them every thing in full. That monkey, possessed by *amour* and under the influence of liquor, being asleep could not hear (what Angada had said). Beholding Lakshmana highly enraged, the monkeys, possessed by fear, began to make noise as they were welcoming him. They, approaching Lakshmana began to

set up a terrible roar like unto thunder and resembling the uproar of lions and the noise of water-falls. By that terrible sound awoke that monkey-chief, having coppery eyes, agitated, adorned with garlands and possessed by liquor. Hearing the words of Angada, the two counsellors of Sugriva, intelligent and of magnificent looks, along with him, approached that lord of monkeys. And those two ministers *Yaksha* and *Pravaba*, to give him proper counsels, informed (that monkey-chief) of the arrival of Lakshmana. Satisfying Sugriva with words pointing out his welfare, they sitting by him, spake unto that lord of wind resembling the king of celestials, saying:—"Of those two great and truthful brothers Rāma and Lakshmana, who are born as men, worthy of attaining to kingdom and who have gained for thee thy kingdom, Lakshmana, with a bow in his hand, is waiting at thy gate. And afraid of whom, the monkeys, trembling, are setting up terrible roars. That Lakshmana, Rāghava's brother, having words for his charioteer, and perseverance for his chariot, hath approached thee at his brother's command. O blameless king, by that Lakshmana—Tārā's darling, Angada hath been despatched unto thee. O king, of monkeys, that highly powerful one, having his eyes full of ire, is waiting at thy gate, as if burning down with his eyes all the monkeys. O king, along with thy children and friends do thou repair unto him speedily and bowing unto him with thy head down do thou pacify his wrath. And do thou, O king, with a composed heart, perform what the virtuous-souled Rāma hath ordered thee to do and thus fulfil thy promise.

SECTION XXXII.

HEARING the words of Angada as well as of Lakshmana's wrath, the self-controlled Sugriva along with his counsellors, left his seat. Ascertaining the weight and lightness of the present occasion, that one, expert in counsels and abiding by their advice spake unto the expert counsellors, saying :—"I have not done him any wrong, nor have I spoken unto him any improper word. I do not know why Rāghava's brother Lakshmana hath become offended with me. Lakshmana hath been falsely apprised of my imaginary weakness by my enemies, always looking to my dark sides. It behoveth ye all, to ascertain now speedily according to your knowledge and right understanding (the cause of Lakshmana's wrath). I do not fear Lakshmana or Rāghava; but friends enraged without any cause do invariably produce fear. It is easy to contract friendship but very difficult to sustain it; for owing to the fickleness of our minds, a very slight cause brings about separation. I have not done him any good proportionate to what the high-souled Rāma had done for me; and it is for this reason that I am afraid of him." Being thus addressed by Sugriva—Hanumān, the foremost of monkey-counsellors, spoke, according to his own understanding, saying :—"It is no wonder, O lord of monkeys, that thou hast not forgot the unexpected benefit, (thou hadst received at the hands of Rāma). To encompass thy well-being, Vāli, powerful as the Lord of celestials, was fearlessly destroyed by the heroic Rāghava. There is not the least doubt, that Rāghava, out of love, is enraged with thee, and hath despatched his younger brother Lakshmana, the enhancer of prosperity. O thou foremost of those conversant with time, the auspicious autumn, green with *Saptachhada* flowers, hath set in and thou, given up to enjoyments, doth not percieve it. The sky,

having the clouds removed, is full of clear stars and planets. The quarters, the ponds and rivers are all clear. O best of monkeys, finding thee forgetful, Lakshmana hath come here to inform thee that the proper time hath arrived. Do thou patiently hear all these harsh words of the high-souled Rāma, racked with sorrow and separated from his spouse, which Lakshmana, shall relate unto thee. Thou hast acted improperly towards him, and I do not find any thing tending to thy welfare but thy satisfying Lakshmana with folded hands. The kings should be addressed with auspicious words by their counsellors always ministering unto them proper counsels. And it is for this reason, I am addressing thee with these sound words. Rāghava, taking up his bow, while enraged, can bring under subjection the entire world, inhabited by the celestials, *Asuras* and *Gandharbas*. Remembering his former service, it doth not behove thee, grateful as thou art, to excite his wrath, who should be pleased again. Bowing unto him, with thy children and friends, do thou, O king, satisfying thy promise, seek his shelter like unto a wife placing herself under the control of her husband. O lord of monkeys, it doth not behove thee, to neglect even in thought, the behests of Rāma and his younger brother; for thou art fully aware of the prowess of Rāghava like unto the lord of celestials, and passing human power.

SECTION XXXIII.

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THEREUPON, Lakshmana, the slayer of foes, commanded, entered, at the behest of Rāma, the pleasant city of Kishkindhā situated in the centre of caves. Beholding Lakshmana, the highly powerful monkeys, having huge persons and waiting at the gate, stood all with folded hands. And seeing Daçaratha's son highly enraged and sighing again

and again, the monkeys stood silent and did not interrupt him. The graceful Lakshmana espied that huge picturesque and celestial cave adorned with jewels and flowery gardens. It was filled with palatial buildings, various jewels and flowery trees, producing at all times wished-for fruits. It was beautified with good-looking monkeys—children of the celestials and *Gandharbas* wearing celestial garlands and clothes and assuming shapes at will. It was fragrant with the sweet smell of sandal wood, *Aguru* and lotuses and its highways were equally fragrant with the smell of honey. And Lakshmana beheld there many spacious buildings like unto the hills *Vindhya* and *Meru* and rivers of clear water. And he also surveyed the picturesque dwellings of Angada, Mainda, Divida, Gavaya, Gabaksha, Gaja, Sarava, Vidhutmali, Sampâti, Suryaksha, Hanumân, Beerabahu, Subâhu, Nala, Kumuda, Sushena, Târâ, Jambabân, Dadhibaktra, Neela, Sunetra and Supâtala like unto sable clouds adorned with excellent garlands, filled with rice and jewels and beautiful damsels. Unobstructed the highly powerful Saumitri entered the picturesque abode of Sugriva like unto the Sun entering into a collection of dense clouds. The abode of this lord of monkeys was like unto the palace of the Lord of celestials, ornamented with the tops of white buildings resembling the summits of the Kailaça hill and flowery trees producing at all times, wished-for fruits; covered with beautiful trees having cool shades and bearing celestial fruits and flowers resembling the molten-gold. And that virtuous-souled one, crossing the seven rooms filled with conveyances and seats beheld the secret apartment (of that monkey-chief), having many a gold and silver bed-steads with excellent coverlets and fine seats. No sooner had he entered the inner apartment than he heard a musical sound, well-measured and accompanied by the music of the stringed instrument. And that highly powerful one beheld in the abode of Sugriva many a beautiful damsel proud of their youth and beauty,

sprung from respectable families, adorned with splendid ornaments, engaged in stringing excellent garlands. And he observed Sugriva's servants, well fed, contented, not hurry in offering their services and without splendid ornaments. Hearing the sounds of women's girdles and their *Nupurs*,* the graceful Lakshmana became highly ashamed. And highly enraged at the sound of the ornaments, the hero filled all the quarters with the twang of his bow. Lakshmana of mighty-arms stood silent in a nook, thinking of his improper conduct of entering into (Sugriva's) seraglio, albeit he was wrought up with ire in consequence of Sugriva's neglecting Rāma's service. Thereupon Sugriva, the lord of monkeys, being apprised of Lakshmana's approach by the twang of his bow and terrified, trembled on his throne, and thought aside:—"Forsooth hath Saumitri, fond of his brother, come, whose approach was announced by Angada before. Informed before by Angada of his approach, and made doubly sure by the twang of the bow, that monkey came to know of Lakshmana's arrival and turned pale. Thereupon Sugriva, the foremost of monkeys, wrought up with fear, addressed the fine looking Tārā with the following well-meaning words:—"O beautiful lady, dost thou know, why hath the mild-natured younger brother of Rāma, arrived here enraged? O blameless lady, dost thou perceive any cause of the Prince's wrath? Forsooth, that best of men, is not enraged for a slight cause. Considering aright, dost thou speedily inform me if I have performed any improper act towards Rāma. O fine lady, do thou approach him in person and pacify him with soothing words. Beholding thee, that pure-souled one shall not be worked with ire; great men do never behave roughly towards the females. Approaching him do thou console him and thereafter I shall see that conqueror of foes having eyes resembling lotus-petals." Thereupon Tārā,

* An ornament for their toes or feet.—T.

with faltering feet and eyes wild with wine, the golden chains of her zone flowing (about her hips),—graced with auspicious marks, saught Lakshmana's presence with down-cast looks. Beholding Târâ, the queen of the lord of monkeys, Lakshmana, the high-souled son of a king, restraining his anger on the approach of a female, stood with his head hung down, conducting himself like an ascetic. Renouncing modesty under the influence of liquor, and finding the king's son well pleased, Târâ spake unto Lakshmana, bold and loving words, in order to console him. "O son of a king, what is the cause of thy wrath? Who is there who hath not abode by thy commands? Who can remain without anxiety, beholding fire in a forest filled with dried trees?" Hearing the soothing words of Târâ, Lakshmana, undaunted, spoke again, greatly manifesting his friendship :—"O thou intent on thy husband's welfare, dost thou not perceive that thy husband is by and by losing piety and wealth, being addicted to amorous enjoyments? O Târâ, thy husband doth not think of us who are moved with sorrow—but is addicted to sensual enjoyments only, being surrounded by parasites. (Having promised that he would institute enquiries about Sitâ after four months), that lord of monkeys hath well-nigh spent the entire period, being influenced by liquor and addicted to enjoyments along with thee. For the attainment of piety and wealth, drinking is not a proper course. It is by drinking that people lose piety, wealth and desire. He who doth not return the services of his benefactor, loseth piety. He who loseth friendship with a qualified friend, loseth wealth. He is the best friend who is gifted with wealth and is truthful; and thy husband hath relinquished such a friend gifted with these two qualities. And, therefore, he doth not abide by the virtue of preserving friendship. O thou expert in business, this being the case, do thou advise us as to what we should do." Hearing the sweet words of Lakshmana consonant with piety and wealth,

Târâ again addressed him about Râma's business, yet remaining unaccomplished, with words inspiring confidence,—"O son of a king, this is not the time for displaying thy wrath; it is not proper to be angry with one's own friends. O hero, it behoveth thee to put up with the error of him who hath thy welfare in view. O prince, who, accomplished with excellent virtues, gets enraged with one of inferior merits? O prince, who, like thee, an offspring of asceticism, is worked up with ire against the virtue of forgiveness? I know the (cause of the) wrath of that heroic monkey's friend. I know the time for action. I know what thou hast done for us. I know what is due from us to thee. And, O foremost of men, I also know the irrisistible force of Kâma. I know by whom Sugriva has been taken captive, and that his heart is not now in the work. As thou hast come under the governance of anger, thy mind has not felt the influence of desire. Even a human being that hath conceived love, does not stay for place or time or interest. Do thou forgive that lord of the monkey race, thy brother, influenced by carnality, who is by thee, and who through the urgency of lust, has banished shame. Even Maharshis finding delight in religion and asceticism, setting their hearts upon satisfying lust, (ultimately) become fast bound by ignorance. But this is a monkey, volatile by nature, and hath, furthermore, been enjoying regal state—why should *he* not act thus?" Having thus said unto Lakshmana of immeasurable intelligence words fraught with high import, that female monkey, her eyes drooping with languor, again sadly spake in this wise for the behoof of her husband, "O foremost of men, although Sugriva has come under the sway of desire, he hath, to secure thy good, ere this issued orders for preparations to be made. And monkeys by hundreds and thousands and *kotis*, inhabiting various mountains, possessed of exceeding prowess, have already arrived (here). Do thou therefore, O mighty-

armed one,come. (Having rushed towards the inner apartment), thou hast not suffered in character. For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness." Permitted by Tārā, that long-armed repressor of foes, urged on by (the required) speed, entered the inner apartment. There seated on a superb seat spread with a costly carpet, he found Sugriva resembling the sun himself, his person decked with noble ornaments, of a dignified presence, famous, wearing gay garlands and attire, invincible like unto the great Indra. And surrounded by dames adorned with elegant ornaments and wreaths, Sugriva with his eyes still more reddened in wrath, looked like the Destroyer himself. Then deeply embracing Umā, the large-eyed hero of the hue of fine gold, seated on an excellent seat, saw the powerful Saumitri having expansive eyes.

SECTION XXXIV.

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Seeing that foremost of men, Lakshmana, exercised with wrath, as he entered in without let, Sugriva was seized with sadness. And seeing Daçaratha's son, wroth, and breathing hard, and flaming up in energy, and burning in consequence of the calamity that had overtaken his brother, that chief of monkeys started up, leaving his golden seat, like unto the mighty ornamented standard of the great Indra. And as Sugriva rose up, Umā and the other females rose up, like unto stars appearing in the sky when the full moon has risen. And with eyes reddened, and his hands folded, the graceful Sugriva came (before Lakshmana) and stood there like a mighty Kalpa tree. And the wrathful Lakshmana spake unto Sugriva stationed among women, having Umā for his second, and resembling the moon with the stars,

saying,—"The king that is nobly endowed by heredity, and is kind, that hath subdued his senses,and is grateful and truth-telling, obtains renown in this world. And who is more wicked than that king who, rooted in unrighteousness, makes false promises unto friends intent upon his welfare? He that speaks a falsehood with reference to a horse, becomes guilty of the deaths of an hundred horses : he committing himself to a falsehood relative to a cow, reapeth the demerit of slaying a thousand kine ; while he that uttereth an untruth touching a person, destroys self as well as his kindred. That ungrateful wight that, having at first attained benefit at the hands of his friends, doth not requite it, is, O lord of monkeys, worthy of being slain by all creatures. Seeing an ingrate wretch, the wrathful Brahmā sang the (previous) *sloka*, bowed down unto by all the worlds. Do thou understand that, O monkey. The pious provide deliverance for the cow-killer, the wine-biber, the thief, and the violator of vows ; but for the ungrateful person there is no deliverance whatever. Thou art ignoble and ungrateful and lying, O monkey, since, having been formerly benefitted by Rāma, thou dost not requite his services. Having been benefitted by Rāma, thou, anxious to repay his kindness, shouldst exert thyself in search of Sitā. But, of false promises, thou hast been indulging in gross enjoyments,—nor doth Rāma know thee for a serpent, croaking like a frog.* A sinful wretch and of wicked soul, thou hast obtained the kingdom of the monkeys through the agency of the eminently virtuous, kind and high-souled Rāma. Thou dost not acknowledge the good offices rendered unto thee by the high-souled Rāghava ; and therefore, slain by means of sharpened shafts, thou shalt soon see Vāli. The way that hath been wended by the slain Vāli, is not yet narrowed. Do thou, O Sugriva, desist in time : do not walk in the wake

* Crying through the voice of the frog in its mouth. Another meaning is, "croaking like a frog, to allure frogs to it."—T.

of Vāli. Do not behold the shafts resembling thunder-bolts shot from the bow of that best of the Ikshwākus. Then, attaining happiness, thou shalt pass thy days in peace. Nor do thou mentally neglect Rāma's business."

SECTION XXXV.

WHEN Sumitrā's son, Lakshmana, had spoken thus, flaming in energy, Tārā of face fair as the moon, said unto him, "O Lakshmana, thou ought not to speak thus: and this lord of monkeys does not deserve to hear this harsh speech from thy lips, in especial. Sugriva is not ungrateful, or cunning, or heartless; nor doth he, O hero, deal in falsehood; nor is he deceitful. Nor hath the heroic monkey, O hero, forgotten the good, incapable of being done by others in battle, that the hero, Rāma, hath done in his behalf. And, O afflictor of foes, through Rāma's grace, Sugriva hath here attained fame and the enduring empire of the monkeys, as well as Umā and myself. Having lain down miserably before, Sugriva, now that he hath attained this supreme happiness, doth not heed his urgent duties, like the ascetic Viçwāmitra. Attached unto Ghritāchi, O Lakshmana, the pious and mighty ascetic, Viçwāmitra looked upon ten years as one day; and that best of those conversant with time, Viçwāmitra of mighty energy, did not perceive that the time (for doing a certain act) had arrived. What is to be said of other people? O Lakshmana, it behoveth Rāma to forgive one who hath all the bodily exigencies, who is fatigued, and who is not satisfied with the pleasures of Kāma. Nor, O Lakshmana, doth it behove thee, without ascertaining the exact import of things, to become suddenly subject to wrath, like any inferior person. O chief of men, persons endowed with the quality of goodness, like unto thee, do not suffer themselves to come

under the sway of passion, without (at first) heedfully revolving matters. I crave thy favor with concentrated mind, O thou that knowest morality. Renounce the mighty grief that springs from thy ire. This is my conviction that for compassing Rāma's welfare, Sugriva can resign Umā and myself, and Angada, and the kingdom and wealth and corn and animals. Slaying that worst of Rākshasas, Sugriva will bring Rāghava with Sitā, like unto the moon accompanied by Rohini. Without slaying hundreds, of thousands of Kotis, and thirty-six Ayutas, thousands, and hundreds of irrepressible Rākshasas wearing shapes at will, (Rāma) can not slay Rāvana, by whom Maithili hath been carried away. They are incapable, O Lakshmana, of being slain (by Rāma) in battle, unless he is supported (by others). Rāvana is a wily warrior, and hence is the special need of Sugriva. That knowing lord of monkeys, Vāli, had told me all this. I do not know how Rāvana had secured this host: I say what I had heard from Vāli. For rendering thee assistance, the foremost monkeys have been despatched in order to summon to the conflict numerous principal monkeys. Expecting these powerful and exceedingly strong ones, for attaining Rāghava's end, this lord of monkeys doth not (yet) sally out. Things, O Saumitri, have beforehand been so satisfactorily arranged by Sugriva, that this very day the mighty one will be joined with all those monkeys. This very day billions of bears and thousands of *golangulas* as well as innumerable Kotis of monkeys flaming in energy shall join thee. Therefore, O subduer of enemies, banish thy anger. Seeing this thy face wrought up with wrath, and thy eyes appearing like red sores, the wives of the best of monkeys experience no peace, and they are agitated by the fear that exercised them of late."

SECTION XXXVI.

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HUMBLY addressed in these words informed with morality, Sumitrā's son, resuming his native mildness, accepted them. On his accepting the speech, the lord of monkeys like a wet cloth cast off from him the fear he had conceived on account of Lakshmana. Then Sugriva—lord of monkeys—tore away the gaudy and variegated garland on his neck—potent with many a virtue, and became deprived of energy. And that master of all the monkeys, Sugriva, gladdening Lakshmana of dreadful prowess, humbly observed unto him, "Thou son unto Sumitrā, by the favor of Rāma have I received back my lost luck, my fame, and this eternal monarchy of the monkeys. O king's son, who is capable of repaying even in part an action like that of the divine (Rāma) renowned by means of his own acts? By virtue of native energy, and merely with my help, the righteous Rāghava shall recover Sitā and slay Rāvana to boot. What need of assistance to him who with a single shaft rived seven giant trees, a mountain, and the Earth. O Lakshmana, what is the use of help to him the sounds of whose stretching bow made the Earth tremble with her mountains? O best of men, when that foremost of men shall set out for slaying his enemy, Rāvana along with those going before him, I will follow him. If through my confidence, or presuming upon our amity, I have transgressed in any way, (Rāma) ought to excuse his servant,—for there is no servant that doth not transgress." When the high-souled Sugriva had said this, Lakshmana became well pleased, and he spake from love,—"Having, in especial, thee endeued with humility, my brother, O monarch of monkeys, is every way strong, O Sugriva. Such is thy strength, O Sugriva, and such thy self-denial, that thou art fully worthy to enjoy the good fortune of the king of monkeys. O Sugriva, by thy help, the puissant Rāma shall

speedily slay his foe. Of this there is not the least doubt. O Sugriva, what thou, virtuous, grateful and never turning away from fight, hast said is fit and proper. What knowing person, excepting, O foremost of monkeys, thyself and my elder brother, can speak so? Resembling Râma himself in strength and prowess, thou, O chief of monkeys, hast been ordained his help by the gods. But, O hero, do thou speedily go out with me and soothe thy friend aggrieved for the ravishment of his wife. And do thou, my friend, forgive what rough speech, on hearing the utterances of Râma sunk in grief, I have given thee."

SECTION XXXVII.

THUS addressed by the magnanimous Lakshmana, Sugriva said unto Hanumân, staying beside him, "Those that dwell on the summits of Mahendra, Himavat, Vindhya and Kailâça; on Mandara, the peaks of Pându and the five hills; on mountains wearing the hue of the infant sun, and ever bright; and those inhabiting the West, beyond the sea; on mountains in the mansions of the sun, looking like the evening sky; and those dreadful foremost of monkeys that inhabit Padmâchala, those monkeys that, resembling collyrium-like clouds, and having the strength of the lord of elephants, dwell in the Anjana hill; monkeys, possessing the splendour of gold, inhabiting the caverns of Mahâçaila; those resorting to the sides of Meru, as well as those dwelling in the Dhumra mountains; and those, having the hues of the infant sun, dwelling in the Mahâruna mountain, drinking the Maireya wine; and those dwelling in mighty fair and fragrant forests and romantic hermitages all round, lying on the skirts of woods,—do thou at once bring all these—all the

foremost monkeys of the world, by means of gifts and conciliation, and through the agency of more than usually fleet monkeys. I know those monkeys that I have first despatched, to be gifted with great velocity*,—yet, for urging speed upon them, do thou send other foremost of monkeys. Do thou directly bring up here those monkey-chiefs that are given up to lust or are dilatory. Those wicked ones, that finding fault with the royal mandate, do not (come in) at my command within ten days, must be slain. Let those hundreds and thousands and *kotis* of leonine monkeys that abide by my mandate, hie (hence) at my behest. Let (monkeys) resembling clouds or mountains, cover up the sky; and let the foremost monkeys of dreadful forms march hence at my command. Let all the monkeys on earth, acquainted with motion, hying themselves and summoning speed at my command, bring all the monkeys." Hearing the words of the monkey-king, the son of the Wind-god despatched powerful monkeys in all directions. Despatched by the king, the monkeys, ranging the sphere of birds and stars, immediately went through the welkin. And on oceans and mountains, in forests and tanks, the monkeys began to send away all the apes on behalf of Râma. Hearing the mandate of that king of kings, Sugriva, resembling the Hour of death, the monkeys, conceiving fear for Sugriva, set out. And monkeys resembling collyrium (in hue), numbering three *kotis*, endeued with huge might, set out from the Anjana hill for the place where Râghava was. And ten *kotis* having the splendour of molten gold, inhabiting the mountain where the sun sets, set out. And a thousand *kotis*, hued like the lion's mane, came from the peaks of Kailâça. And of those dwelling in Himâlaya, subsisting on fruits and roots, numbering a thousand and *kotis*, a thousand appeared. And thousands of dreadful monkeys of terrible deeds, hued like charcoal, numbering

* The commentator slips the sense here. According to him, the meaning is, *Those monkeys whom I have first sent, are known to me.—T.*

kotis, rushed suddenly from Vindhya. And there exists n record of the number of those inhabiting the shores of th ocean of milk, and the dwellers in the Tamâla forests, as well a those subsisting on cocoanuts. And, as if drinking up the sun the mighty monkey host came from forests and caves an rivers. And it came to pass that those heroic monkeys tha had gone away to spur others on, found a mighty tree o Himavat. On that sacred mount in days of yore there too place a pleasing Mâheçwara* sacrifice. There the monkey found grateful fruits and roots sprung from the streams c sacrificial oblations, and resembling ambrosia. He tha partakes of those excellent fruits and roots sprung from th sacrificial ingredients, doth not experience hunger for a month. Those prime monkeys, feeding on fruits, gathered those sapid fruits and roots and medicinal herbs. And for compassing the good of Sugriva, repairing thither, the monkeys brought ordorous blossoms from the sacrificial ground. And all those foremost of monkeys, taking all the monkeys of the earth, hastily set off in the van of the herds. And in a short while, those fast-fleeting apes speedily reached Kishkindhâ, where the monkey Sugriva was. And taking the healing herbs and the fruits and roots, the monkeys made them over to Sugriva, and said, "Having traversed mountains, rivers and forests, all the monkeys of the earth bend their steps towards thee in obedience to thy command." Hearing this, Sugriva—lord of monkeys—was well pleased, and with a glad heart accepted all those presents.

SECTION XXXVIIII.

HAVING accepted all those presents, (Sugriva), after soothing the monkeys, dismissed them. Having dismissed

* The celestial horse-sacrifice.—T.

the thousands of apes, who had performed their task, he deemed himself as well as the mighty Rāghava as having secured success. Then Lakshmana in sweet words spoke unto the exceedingly strong chief of monkeys—Sugriva—gladdening him, "If it please thee, O placid one, I will go out of Kishkindhā." Hearing Lakshmana's soft speech, Sugriva, highly delighted, said, "Be it so. Let us go. I abide by thy behest." Having said this unto Lakshmana of auspicious marks, Sugriva dismissed the women with Tārā at their head. Then Sugriva in a loud voice summoned the foremost monkeys, saying, "Come (hither)." Hearing his words, those monkeys that could present themselves before the females, did so with joined hands. To them, who had presented themselves, said the king, of splendour resembling that of the Sun, "Do, ye monkeys, bring hither a car." Hearing his words, monkeys uniting vigor with celerity, brought a car lovely to behold. Seeing the car brought up, the lord of monkeys said unto Sumitrā's son, "O Lakshmana, ascend speedily." Having said this, Sugriva in company with Lakshmana swiftly ascended the golden car resembling the sun, yoked with numerous steeds. With a pale umbrella held over his head, and white chowris waving around, with conchs and trumpets blowing, eulogized by bards, Sugriva marched out, having obtained supreme regal auspiciousness. And surrounded by hundreds of high-spirited apes and armed people, he proceeded whither Rāma was staying.—And having arrived at the excellent spot which was the home of Rāma, that highly energetic one alighted from the car along with Lakshmana. And having come to Rāma, Sugriva (stood) folding his hands. And when Sugriva had folded his hands, the monkeys also did so. And beholding the mighty host of the monkeys resembling a tank filled with lotus buds, Rāma was well-pleased with Sugriva. And raising up the monkey-king who had bent his head at Rāma's feet, Rāghava embraced him from love and regard. Having embraced

Sugriva, that righteous one said unto him, "Be seated." And seeing Sugriva seated on the ground, Rāma said, "He, O best of monkeys, is a king who, O hero, in season follows righteousness, pleasure and profit, always dividing the same (among all.) He that, renouncing righteousness and the good, devotes himself to pleasure solely, is like a man that falling asleep on the top of a tree, wakes when he hath fallen down. That king is verily virtuous that, engaged in uprooting foes and advancing friends, attends to all the three ends. O destroyer of foes, the time is come for exertion: do thou, O lord of monkeys, bethink thyself along with thy monkey ministers." Thus addressed, Sugriva said unto Rāma, "O mighty-armed one, my lost luck, and repute, and the entire monkey kingdom I have received back through thy gift, owing to thine and thy brother's grace, thou foremost of victors. He that, having received a good office, doth not requite it, reapeth obloquy among persons. These hundreds of prime monkeys, O destroyer of enemies, have come here, bringing with them all the monkeys of the world. O Rāghava, bears and monkeys, heroic Golāngulas—acquainted with woods and forests and strongholds, and of terrible shapes—and monkeys who are the sons of deities, wearing forms at will—stay on the way, O Rāghava, surrounded by their own armies. And, O hero, O repressor of foes, monkeys surrounded by hundreds, and hundred thousands, and *kotis,* and *ayutas,* and *sankus,** and *arvudas,* and hundreds of *arvudas,* and *madhyas,* and *antyas,* wait (here). And *samudras,* and *parārdhas* of monkeys—leaders of herds—inhabiting Meru and Vindhya, resembling clouds or hills, and in might resembling the great Indra, are on their way unto thee, O king. They will join thee for battling the fiend in the field; and, slaying Rāvana in fight, shall bring Mithilā's daughter."

* A *Sanku* is a thousand *Arvudas*; a *Madhya* is an *Arvuda* ten times; an *Antya* is a *Madhya* ten times; a *Samudra* is a *Madhya* twenty times; and a *Parārdha*, a *Samudra* thirty times.—T.

Thereat the puissant son of the Earth's lord, witnessing the preparations made by the heroic monkey, remaining under his command, appeared like a blown blue lotus.

SECTION XXXIX.

As Sugriva was speaking thus with joined hands, that best of the righteous, Rāma, embraced him with his arms, and then replied, "That Indra poureth down showers, is no wonder, nor that this thousand-rayed Sun dispells darkness from the sky; nor yet that, O mild one, the Moon by his rays causes the clear night. (And in a similar way), friends like thee bring delight, O subduer of foes. O mild one, that whatever is graceful, should be harboured in thee is not strange.* I know, O Sugriva, that thou always speakst what is for my good. Assisted by thee, my friend, I shall in battle vanquish all my foes. Thou being my friend and my ally, shouldst assist me. That worst of Rākshasas hath carried away Maithili, to bring down destruction upon himself, even as Anuhlāda ravished Puloma's daughter, Sachi, deceiving her sire. That Rāvana I will at no distant date slay with my sharpened shafts, even as that slayer of enemies, he of an hundred sacrifices—slew the haughty father of Paulomi." Presently appeared volumes of dust, and the hot and fierce rays of the sun were hid in the sky. And darkened by the gloom, all sides became bewildered. And the entire earth with her mountains, forests, and woods, trembled. Then the whole ground was covered with innumerable monkeys gifted with great strength, and having sharp teeth, and resembling

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* The commentator in his usual way of reading between the lines, says at the sense is :—*That thou hast gathered forces for serving thy friend, is not range. O placid one, it is well.* I give the sense the *sloka* naturally yields. —T.

kings of men. Then surrounded by leaders of monkey-herds, and retinues numbering hundreds of *kotis*, and monkey chiefs from rivers, and mountains, and seas, endowed with prodigious strength, and other apes inhabiting forests, having voices resembling clouds—and monkeys hued like the infant sun, or white like the moon, or colored like the filaments of the lotus, or pale, having their homes in the Golden mountain—in all, numbering ten thousand *kotis*,—appeared the graceful and heroic monkey, named Satavali. Then, having the splendour of the Golden hill, the puissant sire of Tārā was seen at the head of many thousand *kotis*. Then Umā's father, that lord, the father-in-law of Sugriva, arrived, accompanied with other thousands of *kotis* (of monkeys),—resembling the filaments of the lotus, of face like unto the youthful sun, intelligent, the foremost of monkeys—supreme among them all. And Hanumān's father, the graceful Keçarin, appeared in company with many thousands of monkeys. And Gavāksha—sovereign of Golāngulās—endowed with dreadful might, appeared, surrounded by thousands of *kotis* of monkeys. And Dhumra of bears endowed with terrific speed—destroyer of foes—appeared, surrounded by two thousand *kotis*. And the leader of herds, named Panaça, of exceeding prowess, came, accompanied with three *kotis*, mighty and dreadful. And the leader of herds, named Nila, of huge body, resembling a mass of blue collyrium, appeared with ten *kotis*. Then the exceedingly powerful Gavaya—leader of herds, having the splendour of the Golden mountain, arrived with five *kotis*. And that powerful leader of herds—Darimukha, came, surrounded by thousands of *kotis*, and took up his post by Sugriva. And Mainda and Dwivida—sons of Açwi both—of mighty strength, appeared with *kotis* upon thousands of *kotis* of monkeys. And the powerful and heroic Gaya (came), surrounded by three *kotis*. And the king of bears, Jāmbavān by name, (came), surrounded by ten *kotis*, and enlisted himself under the command of Sugriva. And (the monkey) named Rumana,

possessed of energy, and strong, came swiftly, surrounded by an hundred *kotis* of powerful monkeys. Then, followed at his back by hundreds and thousands of *kotis*, came the monkey, Gandhamâdana. Then came the young prince Angada, in prowess resembling his sire,—accompanied by a thousand *padmas* and an hundred *sankhas*. Then appeared at a distance, accompanied by five *kotis* of monkeys endowed with dreadful prowess,—Târa, having the splendour of a star. And then appeared Indrajânu, the heroic monkey and leader of herds—lord of eleven *kotis*—surrounded by them. Then followed Rambha, resembling the infant sun,accompanied by an *ayuta*, a thousand, and an hundred. Then appeared to the view the stout monkey, named Durmukha, heroic lord of herds,surrounded by two *kotis*. And Hanumân showed himself, surrounded by a thousand *kotis* of monkeys, resembling peaks of Kailâça, of dreadful vigor. And the exceedingly energetic Nala came, attended with an hundred *kotis*, a thousand, and an hundred monkeys, living in trees. Then surrounded by ten *kotis* (of monkeys), came the shapely Darimukha before the high-souled Sugriva, from a country bordering on a river. And Sarabha, Kumuda, Vahni, the monkey Rambha,—and many other monkeys—lords of herds—passing ennumeration—wearing shapes at will, came, covering the entire earth with her mountains and forests. And all the monkeys of the world were some of them coming and others putting up. And monkeys—some of them dripping, and some leaping, and some roaring—gathered round Sugriva, like clouds gathering round the sun. And, crying in various tones, prime monkeys furnished with arms, with bent heads spoke humbly to that lord of monkeys—Sugriva. And other foremost of monkeys, gathering together duly, came before Sugriva with joined hands. Sugrivâ standing with joined hands, expeditiously informed Râma of the arrival of the monkey-leaders in hot haste; and then spake (to them), saying, "O chiefs of monkeys, stationing the forces duly near mountain-rills and all the woods, let him

that is conversant with the army, ascertain who have come and who have not."

SECTION XL.

THEN that lord of monkeys, the successful Sugriva, spake unto Rāma—lion among men and destroyer of hostile hosts—saying, "Those foremost monkeys endeued with strength and capable of wearing any shape at will, and possessed of the splendour of the mighty Indra,—that inhabit my territories, have come and stationed themselves. And these monkeys—dreadful, and resembling Daityas and Dānavas—are accompanied by powerful monkeys of terrific prowess, who have displayed their virtue in many a field,—and are of famed renown in battle and, powerful, and who have mastered languor and are celebrated in prowess and sterling in their profession. O Rāma, these *kotis* of apes that have arrived, inhabiting earth and water and various mountainous tracts, are at thy service. All abide by thy command—all are intent upon the welfare of their master, and, O subduer of foes, they are competent to bring about thy end. And in company with many thousands and innumerable ones that have shewn their ability in many a field, have come monkeys dreadful, and resembling Daityas and Dānavas. If, O lion among men, thou conceive that the time is ripe, tell it (unto me). It behoves thee to command those forces, remaining under thy sway. Although I am full well acquainted with the work in which they are to be employed, yet thou ought to order them as to what they are to accomplish." When Sugriva had spoken thus, Daçaratha's son, Rāma, embracing him with his arms, said, "O placid one, do thou learn whether Videha's daughter is alive or not; as well as ascertain the country, where, O thou

endowed with eminent wisdom, liveth Rāvana. Having come at Vaidehi and Rāvana's abode, shall I then appoint the time along with thee. O lord of monkeys, I am not the master in this matter, nor Lakshmana: thou art the cause of this undertaking, as well as, O monarch of monkeys, the lord. Do thou therefore, O lord, command these as to what is to be done by them in my behalf. O hero, thou certainly knowest my business. My second friend (Lakshmana being first), thou art potent, wise, conversant with seasonableness, cognisant of profit, and engaged in our welfare.' Thus addressed, Sugriva in presence of Rāma and the intelligent Lakshmana, said unto a leader of herds and lord of apes, named Vinata, having the splendour of a hill, blazing and emitting sounds as those of clouds, "O foremost of monkeys, accompanied with apes resembling the sun and the moon, thou cognizant of time, place and morals, and sagacious in deciding course of action,—surrounded by hundreds and thousands of active apes, march towards the Eastern quarter, furnished with woods, forests and hills. There, in mountain fastnesses, and forests and rivers, do thou search Videha's daughter, Sitā, as well as the abode of Rāvana. And while on the search around for Rāma's beloved wife, Sitā, daughter-in-law unto Daçaratha, thou shouldst search the beautiful Bhāgirathi, and the Sarayu, and the Kauçiki; the Kālindi, and the charming Yamunā, and the mighty hill bordering thereon; and the Saraswati, and the Sindhu, and the Sona with water resembling ruby; and the Mahi and Kālamahi, garnished with woods and hills,—the large tracts—Brahmamālas, Videhas, and Mālavans, and Kāçikosalas, and Māgadhas, and Pundras, and Angas; and grounds native to silkworms, and containing mines of silver; and mountains and cities embosmed in the sea. Do thou also search through the houses in Mandara,—belonging to people having ears resembling cloths, reaching their nether lips, and mouths resembling iron,—one-footed and fleet withal; and whose descendants never

deteriorate;—and to anthropophagi; and hunters dwelling on islands; having sharp hair, gold-hued, pleasing, and subsist ing on raw fish; and to creatures—tiger-man forms—terrible to behold; and, ye dwellers of woods, do ye carefully search those places that are accessible by crags and bounds,—and the island of Yava, adorned by seven several kingdoms, and the island of Suvarna, and Rupayaka,—thronged by gold miners. And, going beyond the island of Yava, (one comes upon) the hill called Sisira, which pierceth the heavens by its peaks, and is inhabited by gods and demons. In all these mountain fastnesses, cascades and woods, do ye together search for the renowned wife of Râma. Then, arriving at the rapid red waters going under the name of Sona, and repairing to the other shore of the ocean, the abode of Siddhas and Châranas, do ye search all round for Râvana in company with Sitâ in the sweet sacred spots and picturesque woods. And ye should explore forests, mountain-sprung streams, wild tracts subject to storms, and mountains containing ceverns. Then it behoves you to examine horrible ocean islands, heaving with waves, terrific, resounding,—of haughty bearing in consequence of winds. There, huge-bodied Asuras, hungering for a long period, permitted by Brahmâ, capture creatures, resorting to shades. And adroitly arriving at that great sea, like unto clouds at the universal dissolution, inhabited by mighty snakes, sending loud sounds,—and there, after passing the terrific sea of red waters called Yellow, ye will behold a mighty knarled Sâlmali. There, built by Viçwakarman, peak-like, gigantic, resembling Kailâça, (towereth) the mansion of Vinatâ's offspring, named Mandeha. There, grim Râkshasas named Mandehas, resembling hills, of diverse shapes, capable of inspiring fear, hang head foremost on the rocks. Day after day at sunrise, these Râkshasas heated (by solar rays) and struck dead by Brahma energy,* again and again (hang on the crags). Then wilt thou, O thou that art

* The commentator explains: *energy darted from the three orders.*—T.

hard to repress, proceeding, view the sea named Kshiroda, having the hue of pale clouds, and looking like a necklace, because of the ripples (on its surface). In it there are the mighty white mountain going by the name of Rishada, covered with trees bearing oderous blossoms; as well as the tank known under the name of Sudarçana, swarming with swans and shining silver lotuses having golden filaments. Desirous of sport, resort to this tank delighted troops of Vivudhas and Chāranas, Yakshas, Kinnaras and Apsaras. Leaving behind Kshiroda, ye monkeys, ye will soon after behold the Jalada sea, striking terror into all beings. There presideth that mighty ire-born Energy of him,* (embodied in) the mouth of a mule. This wondrous (universe) containing mobile and immobile things and fraught with great impetus, is the aliment of this Energy. There are heard the cries of feeble creatures inhabiting the sea, who began to wail on witnessing the mouth of the mule. On the north of the Swādu sea, lie thirteen *yojanas* (of land), named Jātarupaçila,† exceeding spacious, and of the splendour of gold. There, ye monkeys, ye will behold that serpent, the holder of Earth—resembling the moon, and with expansive eyes like lotus-petals—seated at the summit of the mount,—that one worshipped of all deities, having a thousand heads,—the god Ananta, clad in blue apparel. And by the dais (there) at the top of the mount is the golden palm, planted by that high-souled one,—which is like a banner. The chief of the celestials reared it in the Eastern region. After that is the fair Rising mountain. Its golden peak measuring a hundred *yojanas*, reaching unto the heavens, rises nobly, with mountains at its base; and looks beautiful with Sālas, palms, Tamālas, and flowering Karnikāras,—golden, splendid and resembling the sun. There,‡ spreading a *yojana* around,

* Sage Aurvi.—T. † Lit. *of gold and stone.—T.*

‡ The commentator says that this locative refers to the summit of the Rising hill.—T.

towering up ten, is the peak named Saumanasa—all certainly of gold. There, formerly on the occasion of invading the earth with three paces, that foremost of persons, Vishnu, planting his first foot, planted the other on the summit of Meru. The sun, having passed by Jamvudwipa on the north, and, arriving at that mighty and eminent summit, (Saumanasa), again becometh visible to the dwellers of Jamvudwipa. There are seen those Vālakhilya Maharshis, named Vaikhānasas,—wearing the hue of the sun, leading an ascetic mode of life. This is the island of Sudarçana, before which all creatures inspire energy and have their sight granted to them. You should search for Rāvana with Vaidehi all round the top of that mountain as well as in its forests and woods. (Here) the first twilight enfolded in the glory of the golden hill and that of the high-souled Sun, appeareth roseate. As this is the first gateway of both Earth and Heaven, and as the sun first rises in this quarter, this is called the East. Ye should search the breast of its mountain, and fountains, and caves for Râvana in company with Vaidehi. Beyond that, is the exceedingly impassable Eastern quarter, thronged by the celestials,—covered with darkness and devoid of the sun and the moon. Do ye search for Jānaki in all those rocks, woods and streams as well as in such spots as I have not mentioned. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond this, of the tract without sun and without limit, I know nothing. Meeting with Vaidehi and (arriving at) Rāvana's mansion, do ye, having reached the Rising hill, turn back, when it shall be a full month. Do not stay longer than a month. If ye do, ye shall be slain by me. Having attained your end, do ye turn back, having met with Maithili. Having adroitly explored (the tract) loved of Mahendra, plated with woods, do ye, ye monkeys, having come at Sitā—the beloved wife of that descendant of Raghu—desist, attaining happiness."

SECTION XLI

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THEN having sent away that mighty host of monkeys, Sugriva despatched to the South others competent to perform the several tasks entrusted to them. And appointing the exceedingly mighty Angada as the leader of those heroic monkeys, that hero, the lord of monkey bands, conversant with the countries intended to be explored, despatched heroes endowed with speed and prowess, headed by Angada, Nila the son of Fire, and the monkey Hanumān, and the exceedingly energetic Jāmbavān, son unto the Great-father, and Suhotra, and Sarāri, and Saragulma, Gaya, Gavākshya, and Gavaya, Sushena, Vrishabha, Mainda, Dwivida, and Gandhamādana, and Ulkāmukha and Ananga—sons of Fire both. And the lord of monkeys began to describe unto the monkey-chiefs those tracts in those directions, that were difficult of access. "Ye will behold Vindhya having an hundred summits, and furnished with various trees and shrubs, and the romantic river Narmadā, frequented by mighty serpents; and the Godāvari,* and that mighty river, the captivating Krishnaveni, and the Mekhalas and Utkalas, and the cities of Daçārna; and Avravanti and Avanti, and the Vidarbhas and Nishtikas and the charming Māhishakas.† And ye will see also the Matsyas and Kalingas and Kauçikas all round, and the forest of Dandaka, with mountains, rivers and caverns; and the river Godāvari,‡ and the Andhras, and Paundras, the Cholas, the Pandyas, and the Keralas. Then shall ye repair to the mountain Ayomukha,§ plated with ore, having taking sum-

* The commentator says, "The Godâvari flowing through the countries to the east of the Vindya mountains."—T.

† Some texts read—Rishtikas instead.—T.

‡ The tract, according to Râmânuja, watered by the Godâvari in the vicinity of Dandaka.—T.

§ Another name of this hill is Malaya.—T.

mits, graceful, furnished with picturesque flowering woods,—the mighty mountain having groves of excellent sandal. At the foot of the Malaya mountain endeued with exceeding energy, ye will behold the noble stream Kâveri, of pleasant waters, where sport troops of Apsarâs. (There) ye will see that foremost of saints, Agastya, resembling the sun. Permitted by that gratified high-souled one, ye will cross over the great river, Tāmraparni, abounding in alligators. Like a youthful female in relation to her lover, she (Tāmraparni), with both her waters as well as islets concealed under beautiful sandal woods, bathes in the sea. Proceeding (therefrom), the monkeys shall see the grand golden gates belonging to the walls of the capital of the Pāndyas. Then arriving at the main, ye shall ascertain your ability or otherwise of crossing the same. In the bosom of the deep there, Agastya hath placed that foremost of mountains—the charming Mahendra, having picturesque plateaus ; golden, and beautiful,—with a portion of it sunk in the great ocean. For aye, He of a thousand eyes at *Parvas* visiteth this mountain embellished by various blossoming trees and creepers ; beauteous with divinities, and saints, and the foremost Yakshas and Apsarâs ; thronged by numbers of Siddhas and Chāranas ; and of surpassing loveliness. On its other shore is an island extending over an hundred *yojanas*, inaccessible to men,* and of splendid aspect. Do ye explore it all round. There, in particular, ye must every way search for Sitā. That country belongs to the impious Rāvana, worthy of being slain—the lord of Rākshasas, like unto the thousand-eyed (deity) in splendour. In the midst of the Southern sea belonging to him (Rāvana), there is a Rākshasi, named Angā, who procureth her pray by casting her shadow. Having (by your search) satisfied yourselves as to those countries where ye might suspect Sitā to be, do ye, your doubts dispelled, proceeding beyond that, (Lankā), search for the spouse of that monarch endeued with

* "Because," says the commentator, "of the profusion of gold in it."—T.

unbounded energy. In the sea extending over an hundred *yojanas*, a lovely hill, named Pushpitaka, the abode of Siddhas and Chāranas; resembling the rays of the sun or the moon,—resting on the waters of the ocean, looks splendid, piercing the heavens with its giant peaks. Of this (mountain), there is a particular golden summit, which the sun approaches. It is incapable of being beheld by the ungrateful or the atheistical. Bowing your heads down unto this hill, let the monkeys search on. Leaving behind that irrepressible one, (ye will come upon) a mountain difficult of approach, extending over fourteen *yojanas*, named Suryyavān. Passing by that also, (ye will see) a mountain, named Vidyut, filled with trees, beautiful at all seasons, and bearing all desirable fruits. There, feeding upon excellent and costly fruits and roots, and drinking delicious honey, let the monkeys pass beyond it. There is the hill named Kunjara, grateful both to the eye and the mind,—where Viçwakarmā had built the abode of Agastya.* There (rises) that stately golden pile, adorned with various gems, extending over one *yojana*, and ten in height. In it † also there is that palace, which is the abode of snakes; having spacious ways, incapable of being captured, guarded around, and protected by dreadful snakes and sharp-toothed serpents of virulent poison; where dwelleth Vāsuki, the exceedingly terrible king of snakes. Proceeding heedfully, ye must explore that Bhogavati palace; as also whatever concealed places may lie there. Going beyond that place, (ye will see) the mighty mountain named Rhrishava, in the form of a bull, full of all gems, and possessed of grace,—where are produced excellent *Goçirshaka, Padmaka,* and *Haricyâma* sandals, and which in effulgence resembles fire. But, seeing that sandal, ye must by no means ask any questions: certain Gandharbas, named Rohitas, are on guard over that wood—the lords of Gandharbas, in splendour like

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* *i. e. in that hill.*

† *i. e. in that hill.*

unto five suns,—Cailusha, Grāmani, Ciksha, Cuka, and Babhru. After that, (Rhishava), at the extremity of the Earth is the abode of persons of pious acts, whose bodies are composed of the Sun, the Moon and Fire. And there reside persons who have won the heavenly regions. After that are the awful regions of the ancestral manes, which ye must not approach. This is the metropolis of Yama, covered by deep gloom. Ye heroic monkey chiefs, ye can seek thus far. Further there is no course for those endeued with motion. Having examined all these, as well others that may come within your ken, it behoves you, after having ascertained Vaidehi's course, to return (hither). He that, returning within a month, shall say,—"I have seen Sitā,' shall pass his days in happiness, enjoying affluence like mine own and indulging all pleasures. He shall be dearer unto me than life itself, and none dearer (unto me) than he ; and although he might commit innumerable wrongs, still should he become my friend. Possessed of immeasurable strength and prowess, and sprung from lines crowned with sterling virtues, do ye strive manfully in such a glorious way that the king's daughter may be recovered."

SECTION XLII.

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Having despatched those monkeys in a southern direction, Sugriva spoke unto the monkey named Sushena, resembling a mass of clouds. Approaching his father-in-law, Tārā's father, possessed of dreadful prowess, the king, bowing and with joined hands, spoke unto him. And Sugriva commanded the Maharshi's son, Māricha, and the mighty ape, Archishmat, surrounded by the heroic foremost of monkeys,—possessing the splendour of Mahendra, gifted with sense

and vigor; and resembling the offspring himself of Vinatâ in brightness; and Marichi's son,—the Mârichas—the mighty Archirmâlyas,—all these sons of the saint*—(to march) towards the West, saying,—"Ye monkey-chiefs, let twice hundred thousand monkeys led by Sushena (set out) to search Vaidehi. Ye foremost of monkeys, do ye explore the Saurâshtras, the Bâhlikas, the Chandrachitras, and (other) populous and fair provinces and spacious cities, and Kukshi, dense with *Punnâgas*,† and filled with *Vakulas* and *Uddâlakas*; as well as the tracts covered with *Ketaka* trees; and auspicious streams bearing their cool waters westward; and the forests of ascetics; and mountains embosoming woods. There having explored tracts resembling deserts, and cold cliffs towering high, and the West, covered with mountain ranges, and extremely difficult of access,—and proceeding at a little more to the west, it behoves you to have a view of the sea. And proceeding on, ye monkeys, ye shall see (the ocean), whose waters abound in whales and alligators, ye monkeys.‡ Then the apes shall sport in tracts covered by *Ketakas*, and dense with *Tomâlas* and woods of cocoanuts. There shall ye look for Sitâ and the mansion of Râvana, in hills and woods on the shores of the sea; and (explore) Murachipattana, and the delightful Jatāpura, and Avanti, and Angalapā, as well as in the wood (called) Alakshita, and spacious monarchies, and emporiums. There is a mighty mountain where the Sindhu falls into the sea, Somagiri by name; having an hundred summits and tall trees. In its plateaus there are certain birds (called) Sinhas. These lift up to their nests whales and elephants. The proud elephants carried to the nests and remaining on the summits of the mountain,

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* Marichi.—T.

† *Rottleria Tinctoria.*—*T.*

‡ The grammar of these *slokas* is exceedingly vicious; and it has cost the Translator no small amount of labor to assign the necessary logical *nexus* in a good many places.—T.

possessing the roar of clouds, having been gratified (with food), range around this extensive table-land filled with water. The monkeys, capable of wearing shapes at will, should swiftly search its golden summit towering to the sky and filled with graceful trees. Proceeding further, the monkeys shall behold the golden summit of Pāriyātra rising from the sea and extending over an hundred *yoyanas*. There dwell all around in a body four and twenty *kotis* of ascetic Gandharbas, resembling fire, dreadful, practicising impiety, and like unto flames of fire. The monkeys of dreadful prowess should not present themselves before those, nor should they take any fruits from that country. Those heroes are hard to approach; and they are truthful and possessed of great might. And there they of dreadful prowess stow away their fruits and roots. There ye should heedfully search for Jānaki. Ye have no fear whatever from them; do ye only follow your native nature as monkeys. There, in hue like lapises, abounding in various kinds of trees and plants, is a mighty hill of an adamantine basis, called Vajra; beautiful, famous, and measuring an hundred *yoyanas* in height and area. There let the monkeys carefully explore the caves. On the fourth side of the Ocean is a mountain named Chakravān. There Viçwakarmā forged the discus (called) *Sahasrāra*. There, slaying Panchajana and the Dānava, Hayagriva,* the Best of male beings obtained the discus as well as the conch. In those beautiful plateaus and huge caves, ye should everywhere search for Rāvana with Videha's daughter. Sunk in the depths of the sea, is a very great mountain named Varāha, having golden peaks and measuring four and sixty *yoyanas*. In it is a city named Prāgjyotisha, all of gold. There dwells the wicked Dānava named Naraka.† There do ye everywhere search for Rāvana along with Vaidehi in the beautiful plateaus and huge caves. Passing beyond that foremost of

* Lit. *horse-necked.—T.*

† *i.e. in the Varāha hill.—T.*

mountains, whose sight betrays the secret of its bowels being freighted with gold, (ye shall come upon) the mountain Sarvasauvarna, furnished with fountains and cascades. Coming to it, elephants, and boars, and lions, and tigers, on all sides roar ceaselessly, wrought up by the echoes their own cries have produced. This is the mountain named Megha, where the graceful green-horsed vanquisher of Pāka, Mahendra, was installed king by the gods. Having passed by that mountain protected by Mahendra, ye shall repair to sixty thousand hills of gold; in hue like the infant sun, and blazing on all sides and embellished by blossoming golden trees. In the midst of them is established as king, Meru, best of mountains. Formerly the Sun being well pleased, conferred a boon on this mountain, and he addressed the mountain, saying,—'By my grace all the hills that are under thy protection, shall be golden day and night; and also those gods Gandharbas and Dānavas that shall dwell in thee, shall be filled with reverence for me and to the boot attain a golden glory.' Coming to the excellent mountain Meru, Viçwadevas, the Vasus, the Maruts and the celestials, adore the Sun in the western twilight. Adored by them, the Sun, becoming invisible, repaireth to the Setting hill.* In half a *muhurta*, the Sun swiftly passes over this (mountain), measuring, as it does, ten thousand *yoyanas*. On its peak rises an edifice; resembling the sun (in splendour); consisting of palatial mansions built by Viçwakarmā; and graced by goodly trees rife with various birds,—the residence of the high-souled Varuna, bearing the noose in his hand. Between Meru and the Setting hill, towers a tall palm having ten heads. Golden and graceful, it shineth on a variegated dais. In all these, difficult of access, as also in rivers and tanks, ye should thoroughly search for Rāvana along with Vaidehi. There dwells there the righteous and famous Merusāvarni, sanctified

* The commentator remarks: "Although not expressly stated, it is implied that the islands to the west of it are also to be searched."—T.

by virtue of his own asceticism, and like unto Brahmā himself.* Bowing down your heads to the earth, ye should ask the Maharshi Merusāvarni, resembling the sun, touching Mithilā's daughter. On the departure of night, the sun dispells the darkness of the world to this extent, and then enters the Setting hill. Ye foremost of monkeys, the monkeys are able to proceed thus far. Beyond this, of what is sunless and boundless I know nothing. Having come to Vaidehi and Rāvana's mansions, and arrived at the Setting-hill, do ye return on the month being complete. Ye must not stay above a month; and if ye do, ye must be slain by me. And along with you goeth that hero, my father-in-law. Ye, abiding by his orders, should listen to all that he sayeth. My mighty-armed father-in-law, gifted with great strength, is my spiritual preceptor. All of you possessed of prowess, yourselves certainly constitute the measure whereby to ascertain the wisdom or otherwise of a course. Making this one also into a measure, survey the western quarter. Having requited the good that hath been done to us, we shall attain our end. De ye also determine what else is agreeable (unto Rāma), and in consonance with place, season and profit, should be performed by you in the matter of this business." Then those monkeys—the monkey-chiefs headed by Sushena, having heard Sugriva's deft speech, set out for the quarter protected by Varuna.

SECTION XLIII.

HAVING directed his father-in-law to proceed to the West, that best of monkeys, the all-knowing king Sugriva, lord of apes, then spake unto the heroic monkey, named Satavala, words fraught with good unto himself as well as

* Like unto Prajāpati dwelling by Mahāmeru.—T.

unto Rāma,—"Surrounded by hundreds and thousands of rangers of the forest like thyself, in company with the offspring of Yama as well as the counsellors in a body, do thou, O thou possessed of prowess, entering the northern quarter furnished with the Hima çaila, search everywhere for the illustrious spouse of Rāma.—Having performed this task satisfactorily, and brought about what is dear unto Daçaratha's son, we shall, O best of those that achieve success, be freed from our debts. The high-souled Rāghava hath done us good. If we can serve him in turn, our life shall be crowned with success. Even the life of him that accomplishes the work of one to whom the former is not obliged, is successful,—what then is to be said in respect of him that hath served one formerly? Pondering this, those that are engaged in our welfare, should so act that Jānaki may be discovered. And this formemost of men is worthy of being honored by all creatures; and Rāma—captor of hostile capitals—hath also found delight in us. Endowed with sense and prowess, do ye explore these many inaccessible places, rivers and mountains. Having searched there Mlechahhas, Pulindas, Surasenas, Prasthalas, Bharatas, Kurus, and Madrakas, and Varadas, as well as the cities of Kāmbojas, Yavanas and Sakas, do ye explore Himavān. And in tracts of Lodhras and Padmakas, and in Devadāru woods* do ye search thoroughly for Rāvana along with Videha's daughter. Then, coming upon the hermitage of Soma, frequented by gods and Gandharbas, do ye repair to the mountain called Kāla possessing spacious plateaus. In those mighty mountains, as also in others and in their caves, do ye search for that exalted lady, the blameless wife of Rāma. Having passed beyond that mighty mountain containing gold in its womb, it behoves you to go to the mountain called Sudarçana. Then (lies) the mountain called Devasakhā, the home of feathered tribes; abounding in various fowls,and embellished with diverse trees.

* Belonging, according to the commentator, to Himaván.—T.

In its golden tracts, fountains and caves, do ye search for Rāvana along with Videha's daughter. Going beyond it, (ye come upon) a vacant land, measuring an hundred *Yoyanas*, without mountains, or rivers, or trees; and void of all living beings. Speedily passing that desert land capable of making one's hair stand on end, ye shall feel delighted, on coming to the pale Kailāça. There (ye will behold) the charming mansion of Kuvera, resembling pale clouds, of burnished gold, built by Viçwakarmā; where (lies) the spacious tank overflowing with lotuses and lilies, thronged with swans and Kārandavas, and frequented by troops of Apsarās. There king Vaiçravana, the lord of Yakshas, bowed down unto by all creatures,—the graceful giver of riches—sporteth along with the Guhyakas. In the offshoots belonging to Kailāça resembling the moon, as also in their caverns, do ye thoroughly search for Rāvana in company with Vaidehi. And coming to the Krauncha mountain, ye should, having your wits about you, enter its inaccessible cavern; for that is well known as difficult of entrance. There dwell certain Maharshis, high-souled, of effulgence resembling that of the sun—complete god-like shapes,—who are sought by the deities themselves. And ye should thoroughly explore the other caves of Krauncha, its plateaus and peaks; its passes and sides. (Then is) the treeless Mānasa—abode of birds—the scene of Kāma's austerities. Way there is none for creatures, or for gods, or for Rākshasas. That also must be explored by you,—that mountain with plains and plateaus. Going beyond Krauncha, (ye shall see) the mountain, named Maināka. There is the residence of the Dānava, Maya, reared by himself. Maināka also with its plains, plateaus and woods must be searched by you. There are all over, the homes of females with faces resembling those of horses. Going beyond that part, (ye shall come to) the asylum inhabited by Siddhas; where are ascetics—Vālakhilyas, Siddhas and Vaikhānasas. Saluting those Siddhas, who have been cleansed of their sins on account of their asceticism, ye

hould in humble guise ask them concerning Sitā. There is he Vaikhānasa tank filled with golden lotuses ; and ranged by graceful cranes of the hue of the infant sun. Kuvera's vehicle, the elephant known (by the name of) Sārvabhauma, ever rangeth that country in company with she-elephants. Going beyond that expanse of water, (ye come upon) a sky void of stars, and where the sun and the moon have been put out ; and that land is visible by the rays, as if of the sun, proceeding from (the persons of) self-luminous, god-like ones, who are reposing there, after achieving success in austerities. Leaving behind that region, (you come to) a stream named Sailodā. On its both banks are bamboos named Kichaka. These take the Siddhas to the other shore and bring them back again. There (are seen) the northern Kurus, the abode of those that have acquired religious merit. And there are tanks there with their waters crowned with golden lotuses. There are rivers by thousands with copious blue lapis leaves. And the pools here,resembling the tender sun, are embellished with assemblages of golden red lotuses. And that tract is every where filled with costly gems, and jewels, and woods of blue lotuses, having filaments splendid like gold ; and with round pearls and costly jewels. And the rivers there have islets covered with gold ; and are crowded with lovely hills of gold, bright as fire,furnished with all kinds of precious stones. And the trees there, thronged with birds, bear flowers and fruits daily ; and, charged with savoury juices, publishing superb perfumes, and of delicious feel, they confer every wish. Other excellent trees bring forth attires of divers kinds, and ornaments decked with pearls and lapises,—coveted alike by males and females*. And other excellent trees bear fruits fit to be partaken at all seasons. And other excellent trees bring forth precious beds dight with costly jewels and furnished with

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* The present text, according to Kataka, drops a *sloka*, whose last line is, Beings possessed of powerful effulgence, sport here always in company with females."—T.

variegated covers. And other trees bring forth charming wreaths, and costly drinks, and various kinds of viands. And females adorned with every accomplishment, and endowed with youth and beauty, and Gandharbas and Kinnaras, and Siddhas and Nāgas and Vidyādharas, of blazing splendour, ceaselessly sport there in company with females. And all of righteous deeds, and all engaged in amorous disports, and all furnished with desire and profit,—dwell in that place in association with their females. And there are continually heard there the sounds of instruments and the voice of song mixed with sweet hilarous laughter, capable of taking all creatures. No one is depressed there ; nor doth any one there want any desirable object ; and day after day the delightful qualities find their developement there. Passing beyond that is the Northern ocean. In the bosom (of the deep) is the mountain named Somagiri, golden and of great dimensions. Albeit without the sun, yet through the brightness of the Soma mountain, the land shines forth with all the loveliness and reality of one warmed by the sun. There that Soul of the Universe, the adorable Sambhu, fraught with the spirits of the eleven Rudras—that lord of the gods—Brahmā—dwelleth,surrounded by the Brahmarshis. Ye cannot proceed to the north of the Kurus ; nor is there way in that region for any other creatures. And that mountain is named Soma,incapable of being entered even by the gods. Sighting this, you should speedily turn back. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond that, of regions sunless and limitless I know nothing. Ye should search all these which I have described (unto you) ; and ye should also turn your attention to others besides, which I have omitted to mention. Ye that are comparable unto the wind or fire, by accomplishing the work of beholding Videha's daughter, ye will do what is held as exceedingly dear unto Daçaratha's son as well as highly grateful to me. Then, having achieved success, do ye, along with your friends, honored by me, and

crowned with every virtue, ye monkeys, with your enemies slain, range the earth in company with your wives,—the support of all beings."

SECTION XLIV.

SUGRIVA had declared his conviction that he relied particularly upon Hanumān. And convinced as to the ability of that best of monkeys to accomplish the work, Sugriva, that lord of all the dwellers of the woods, well pleased, spoke unto Hanumān, son unto the wind-god, saying,—"O foremost of monkeys, neither on the earth, nor in the sky,* nor in the etherial regions,† nor yet in water, find I any obstacle to thy course. The entire worlds with Asuras, and Gandharbas, and Nāgas, and men, and gods, with oceans, and the earth and the regions beneath—are well known unto thee. And thy motion, vehemence, energy and fleetness, are, O hero, O mighty ape, even like those of thy sire, the powerful wind-god; and there exists no creature on earth that is like unto thee in energy. Therefore do thou bethink thee how Sitā may be recovered. Even in thee, O thou versed in policy, are strength, and wit, and courage, and policy, and conduct in consonance with season and place." Thereat, understanding that success in the task depended upon Hanumān, and also knowing what Hanumān was, Rāghava reflected,—"This lord of monkeys is every way confident concerning Hanumān; and Hanumān himself is even more confident of achieving succes in the work. He that hath been tested by his deed, and who hath been considered worthiest by his master, having been commissioned in this business,—success in the work is certain." Then

* *Antariksha*—regions above the earth in which the birds fly.—T.

† *Amvara*—Upper air.

beholding that monkey who was the fittest for the task, that exceedingly energetic one, (Râma), with his mind and senses exhilarated, considering himself as already crowned with success, felt the excess of joy. And well pleased, that subduer of enemies handed to Hanumân a ring inscribed with his name, as a sign unto the king's daughter. "By this sign, O foremost of monkeys, Janaka's daughter will be able to see thee fearlessly, as one that hath come from me. Thy firmness, O hero, and sterling prowess, as well as Sugriva's saying, tell me greatly of success." Thereupon, taking that (ring), and raising his joined palms to his head, that foremost and best of monkeys, saluting (Râma's) feet, went away. Then taking with him that mighty host of monkeys, that hero, the son of the wind, resembled the moon of bright disc in the sky, garnished by the stars, after the clouds have departed. "O thou of excessive strength! I take refuge in thy might. O thou endowed with the prowess of the foremost of lions! do thou, O son of the Wind, O Hanumân, exert thyself so, summoning the great strength thou art master of, that we may obtain Janaka's daughter."*

SECTION XLV.

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SUMMONING all the monkeys, that foremost of monkeys, king Sugriva, spake unto them all touching the success of Râma's work. "The monkey-chiefs, knowing the stern command of their lord, should search in all these places." Then, covering up the earth like locusts, they marched away. Expecting tidings of Sitâ, Râma remained that month in the vicinity of that cascade, in company with Lakshmana. And that heroic monkey Satavali swiftly set out for the

* The commentator says that this speech is equally attributable to Râma and Sugriva. But I think, it would fit Rama's lips to a nicety—T.

northern regions covered by the monarch of mountains. And that leader of monkey herds, Vinata, proceeded towards the eastern quarter. And that monkey, Hanumān—leader of monkey-herds—in company with Tāra, Angada and others, went to the South, inhabited by Agastya. And that lord of monkeys, Sushena, lion among monkeys, went to the terrible western quarter, protected by Varuna. Then, having properly despatched (his forces) in all directions, that general of the monkey hosts, being pleased, gave himself up to sport. Thus despatched by the king, the monkey-chiefs proceeded apace respectively towards their destined quarters. And the monkeys possessed of great strength cried and howled and roared and shouted and rushed and sent up loud ululations. Thus despatched by the king, the leaders of monkey-herds, said, "We shall bring back Sitā, and slay Rāvana. I alone shall slay Rāvana engaged in conflict. And slaying (him), I shall this very day swiftly carry off Janaka's daughter, trembling because of fatigue, (saying unto her), 'Rest thou.' I single-handed shall recover Jānaki even from the nether regions. I shall uproot trees and rive mountains. I shall cleave the earth and vex the deep." (And some said), "I can, without doubt, clear a Yojana at one bound;" and another said, "I can clear an hundred;" and a yet another, "I can more than an hundred. And neither on earth, nor in sea, mountains, woods, nor nether regions, can my course be obstructed." Thus did the apes proud of their strength, severally speak in presence of the sovereign of the monkeys.

SECTION XLVI.

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On the monkey-chiefs having departed, Rāma said unto Sugriva,—"How is it that thou knowest all the quarters of this earth?" Thereupon, the self-controlled Sugriva, bowing

low, said unto Rāma,—"Do thou listen to my words. I shall relate everything. When Vāli pursued the Dānava Dunduvi,* wearing the form of a buffalo, towards the Malaya mountain Mahisha entered a cave of that mountain. And Vāli also, desirous of slaying the Asura, entered Malaya. And I was made to stand at the mouth in humble guise; nor did Vāli issue out, although a good year rolled away. Then the cave became filled with blood gushing out vehemently. Seeing this, I became amazed, and exercised with the poison of grief on account of my brother. And I, losing my sense, thought that my superior had for certain been slain. And I placed a crag huge as a hill at the mouth of the cave. (And thought I), 'Mahisha, unable to issue out, needs must meet his end.' And despairing of his (Vāli's) life, I retraced my steps to Kishkindhā. And obtaining the spacious kingdom along with Tārā and Umā, I began to pass my days in peace in company with his counsellors. Then came that foremost of monkeys, having slain him (Mahisha). Thereupon, I, influenced by fear, in consideration of his dignity, made over to him his monarchy. But Vāli, his senses exercised with sorrow, anxious to slay me, in company with his counsellors, pursued me, who took to my heels. Hotly pursued and chased by Vāli, I surveyed various streams and woods and cities. And I surveyed the earth like the hoof-print of a cow, or the image reflected from a mirror, or a fire-brand whirled (in the air.)† Then repairing to the East, I see various trees, and mountains, and charming caves, and diverse tanks. And there I behold the Ascending mountain decked with gold,—and that daily abode of Apsaras—the sea of milk. And chased by

* The real name of this Dānava is māyāvi. He is confusedly called Dunduvi and Mahisha, the latter, in consequence of the implication that his father having assumed the shape of a buffalo, he has also a like shape.—T.

† The commentator remarks that "like the hoof-print of a cow" expresses the ease with which Sugriva travelled the earth; "like a fire brand whirled" conveys his vehement speed; and "like the image reflected on a mirror" signifies the lucidity of his perception.—T.

Vâli, and flying on, I suddenly veered round, and then again, O master, off I went. And changing that direction, I again made for the South crowded with trees belonging to Vindhya, and embellished with sandal woods. Then seeing Vâli in the mountain among trees, from the south I, pursued by Vâli, betook myself to the western quarter. And beholding various countries, and arriving at that foremost and best of mountains—Asta*—I turned to the north; and (passed) Himavat, and Meru, and the Northern sea. But pursued by Vâli, refuge find I none. Then out spake Hanumân endeued with understanding, 'O king, now I remember me how that lord of monkeys, Vâli, was cursed by Matanga in this very hermitage. If Vâli enters (into this asylum), his head becomes cleft in hundred. There we shall dwell happily without anxiety.' O king's son, thereupon, we went to the Rhisyamuka mountain. nor did then Vâli enter there from fear of Matanga. Thus, O king, did I actually see all the world. And from that place I came to this cave."

SECTION XLVII.

THE principal monkeys, having been ordered by the monkey-king, speedily went in all directions to their destinations for the purpose of seeing Vaidehi. And on all sides they explore watery expanses, and streams, and lawns, and commons, and cities, and tracts rendered impassable by torrents. And the leaders of monkey-herds search all those countries, described by Sugriva,—containing mountains, woods and forests. Engaged during the day in search of Sitâ, at night the monkeys seek the ground (for sleep). In every place, by day coming to trees aye enjoying every season, and crowned with fruits, the monkeys prepared their beds at

* The Setting hill.—T.

night.* Counting that day† as the first, the principal monkeys, after the month had run out, resigning all hope, came to the Fountain and met with the monkey-king. And having explored the Eastern regions, as directed, the exceedingly strong Vinata not having been able to see Sitā, came back, in company with his counsellors. And then that mighty ape, Satavali, daunted in spirits, arrived with his forces, after having searched all through the North. And having searched the West in company with his monkeys, Sushena, on the month being complete, presented himself before Sugriva. And coming to Sugriva seated along with Rāma behind the Fountain, and saluting the former, Sushena said unto Sugriva, —"Searched have been all the mountains, and deep woods, and streams, and islands embosomed in the ocean, and the various provinces. And also searched have been all the caves which have been described by thee ; and searched have been all the groves entertwined with plants ; and thickets ; and difficult and uneven grounds. And huge animals have been sought out and slain (by us). And all the impracticable places we have explored again and again. O lord of monkeys, possessed of great strength and nobly born, it is Hanumān who will be able to ascertain the whereabouts of Mithilā's daughter. And the Wind's son, Hanumān, hath followed even the path by which Sitā hath gone."

SECTION XLVIII.

THE monkey Hanumān in company with Tārā and Angada swiftly set out for the quarter assigned by Sugriva. And having proceeded far along with all those foremost of monkeys,

* The sense is rather obscure, it being difficult to understand the relation their beds bore to the neighbouring trees.—T.

† *i.e.* the day of their departure.—T.

he explored the caves and woods of Vindhya; spots inaccessible in consequence of streams intervening in front of mountains; and tanks; and tracts filled with trees; and various mountains rife with wild trees. And having searched in all directions, the monkeys could not find Maithili, Janaka's daughter Sitâ. And subsisting on various fruits and roots, they were overcome with fatigue, after searching dreadful forests, void of water, still and tenantless, as well as other forests of a similar nature. And having searched that country as well mighty forests containing caves, those leaders of monkey-herds fearlessly explored other places, difficult of access, where the trees are fruitless, and without flowers and foliage; where the streams are waterless, and where roots even are rare; where there are no buffaloes, or deer, or elephants, or tigers, or birds—or any other animals that are found in forests. And there are there neither trees, nor annual plants, nor creepers, nor herbs,—and in that place there are no pleasant pools, with cool leaves, and filled with blown lotuses; and it hath been renounced by the black-bees. There dwelleth a Maharshi, Kandu by name, an eminently pious, and truthful ascetic, irascible, and irrepressible because of his practice of self-discipline. In that wood his son, a boy of ten years, his sands having run out, breathed his last; and it is for this that the mighty ascetic hath come under the influence of passion. And cursed by that high-souled one, the entire mighty forest hath become unfit to harbour (any creatures); difficult of entrance; and devoid of birds and beasts. They* carefully search the skirts of its woods, mountain-caves, and the sources of its streams. And those high-souled ones, devoted to the good of Sugriva, did not find Janaka's daughter, or her ravisher, Râvana. And entering (into a wood), they saw a terrible Asura, concealed by the shrubs and plants—of dreadful deeds, and cherishing no fear even of the gods. And seeing that dreadful Asura, seated like a hill, and resembling

* *i.e.* the monkeys.

a mountain, they all tightened their cloths. And that strong one also, saying unto the monkeys, "Destroyed are ye," and uplifting his clenched fist, rushed after them in rage. And as he darted suddenly, Angada, the son of Vāli, knowing, "This is Rāvana," administered unto him a slap. Struck by Vāli's son, that Asura, his mouth vomitting blood, fell down to the earth like a hill toppled down. And on his having breathed his last, the monkeys, elated with victory, thoroughly searched that mountain cavern. And when they had satisfied themselves that the cave had been searched all through, the dwellers of the woods entered another fearful mountain cavern. And after having searched (that place) also, they came out fatigued; and with desponding hearts sat them down at a distance under the shade of a tree.

SECTION XLIX.

THEN the eminently wise Angada, fatigued, spake unto all the monkeys, cheering them,—"Woods, and mountains, and rivers, and impenetrable wilds, and valleys, and mountain caverns have been thoroughly searched. But Jānaki we have failed to find anywhere,—or that wicked wight, the Rākshasa that hath ravished Sitā. And we have spent a great part of the term that had been assigned by Sugriva of stern commands. Therefore, banishing languor, sadness, and invading drowsiness, do ye together search all round. Do ye so search Sitā, that she may be found out (by us). High spirits, ability and forwardness in action, are said to conduce to success. Therefore it is that I speak thus unto you. Ye dwellers of the wood, do ye to day rummage this impenetrable wood; renouncing grief, do ye again search through this forest. Those who act, for certain behold the fruit of their endeavours; but if people once give way to grief, they cannot

again attain vigor. Ye monkeys, king Sugriva is irascible; and inflicteth sharp punishments. He should be always feared, as also the magnanimous Rāma. I tell you this for your good. Act accordingly, if ye list. And do ye also express what else ye are capable of." Hearing Angada's words Gandhamādana said in candid words faint from thirst and fatigue,—"What Angada hath said unto us is worthy of him, and is beneficial and good. Do you follow his speech. Let us afresh search hills, caves and rocks, vacant forests and mountain cascades,—in accordance with what the high-souled Sugriva hath laid down. Let all in a body rummage the wood, and the mountain caverns." There rising up, the mighty monkeys again began to range the South close with forests belonging to Vindhya. And the monkeys ascended the Silvern Hill resembling the autumnal welkin, graceful, and furnished with summits and valleys. And eager to behold Sitā, those excellent monkeys began to search the Lodhra wood, and the Saptaparna forests. And ascending its top,* those ones endeued with immense prowess, experiencing fatigue, could not find Vaidehi, the beloved spouse of Rāma. And having surveyed that hill having many a grot, so far as the eye could range, the monkeys looking all round, descended (the eminence). And having descended to the earth, the monkeys, bewildered, and losing their consciousness, rested for a while at the foot of a tree. And their fatigue having gone off a little, the monkeys, having been refreshed for a while, again prepared to explore the whole South. And the monkey chiefs, headed by Hanumān, having set out (on the search), began to range all through Vindhya.

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* *i. e.* the top of the Silvern Hill.—T.

SECTION L.

THE monkey, Hanuman, in company with Tāra and Angada searcheth the caves and woods of Vindhya,—caverns all around haunted by lions and tigers, and in vast inaccessible cascades in that foremost of mountains. And they came to the south-western summit of the mountain. And when they sojourned there, their (appointed) term had not expired. And that spacious country, consisting as it did, of caves and grots and woods, was difficult to search. And there the wind-god's offspring searched all over the mountain. And each apart remaining at no great distance from the others, Gaya, Gavākha and Gavaya, Sarava, Gandhamādana, Mainda, Dwivida, and Hanumān, Jambavān, the youthful prince Angada, and Tāra, remaining in sight of the wood, after having searched the South—lands covered with mountain ranges, were searching (about), when they espied an unenclosed cavity, difficult of entry, named Vrikshavila, guarded by a Dānava. And tried by hunger and thirst, worn out with fatigue, seeking for water, they found that cavity surrounded by trees and plants. And, with their bodies drenched and reddened with lotus dust, Kraunchas and swans and cranes and Chakravākas, came out of the cavity. And drawing nigh to that fragrant and inaccessible cave, those superior monkeys were struck with amaze, and became eager (to enter into it). And with their minds filled with doubt, those vigorous foremost of monkeys gladly approached that cave; abounding in diverse animals, resembling the residence of the lord of Daityas,* dazzling, and dreadful, and impenetrable on all sides.—Then Hanumān the son of the wind-god, possessed of the splendour of a mountain-summit, cognizant of woods and forests, said unto the grim-visaged apes,

* *i. e.* the subterranean regions.—T.

"Having explored the South, (containing) countries enveloped with mountain chains, we have all got fatigued, but we have failed to find Mithilā's daughter. And from yonder cave come out swarms of swans and cranes and *kraunchas* and *chakravâkas*, drenched with water. For certain here is a well or a watery expanse. And at the mouth of the cave there are these cool trees." Hanumān having said this, all the monkeys went into the cave covered with darkness; without the sun or the moon, capable of making one's down stand on end. And seeing lions, and birds and beasts (ranging around), those tiger-like monkeys entered that cave covered with darkness. And (there) neither their ken, nor their vigor, nor yet their prowess was baffled: and their speed resembled the wind, and their sight remained unimpaired albeit in darkness. And those foremost of monkeys rushed into the cavity; and beheld displayed (before them) an excellent and charming scene. And embracing each other in that fearful cave rife with various trees, they passed over an hundred *yoyanas*. And deprived of their sense, and tried with thirst, and bewildered, and thirsting for water, they for a time vigilantly descended in darkness down the cave. And emaciated, with woe-begone faces, and spent, those monkeys despairing of their lives, (at last) saw light. And those mild ones, coming to a spot free from darkness, saw golden trees, possessed of the brightness of flaming fire. And Sālas and palms, and Tamālas, Punnāgas, Vanjulas, and Dhavas, Champakas, Naga trees, Karnikāras in flower; with variegated golden bunches and twigs, and crests of clusters, and plants,—embellished with golden garniture; resembling the infantine sun,—on daises composed of lapises;—golden trees with resplendent bodies, having the hues of purple lapises; and lotus-plants flocked with fowls; and (spots) surrounded by large golden trees, like unto the infantine sun; and tanks with large fishes of gold and lotuses, containing pleasant waters—all these they saw there. And the monkeys saw

there golden as well as silvern vehicles, and elegant dwellings all round veiled with nets of pearls; having golden balconys; with their grounds paved with gold and silver; and furnished with lapis lazulis. And on all sides they saw trees bearing fruits and flowers resembling coral; and golden black bees, and honey all round, and various spacious seats and beds about dight with gold and jewels. And searching in that cave, the exceedingly effulgent heroic monkeys saw heaps of golden, silver and bell-metal vessels; and heaps of excellent *aguru* and sandal; and pure fruits and roots; and costly vehicles and various kinds of sapid honey; and loads of costly attire; and lots of variegated woolen cloths and deer-skins; as well as a female, from near. And they found her there, wearing a black deer-skin,—a female ascetic, with restrained fare—as if flaming in energy. Amazed, the monkeys sat them down in a body. And then Hanumân asked her,—"Who art thou? And to whom doth this cave belong?" And Hanumân like unto a hill, bowing down unto the old women with joined hands, asked her, saying,—"Who art thou? And tell me, to whom belong this edifice and the cave as well as all these jewels."

SECTION LI.

HAVING said this unto that female clad in a piece of black deer-skin, Hanumân asked that highly religious ascetic practising pious offices, "Having rashly entered this cave enveloped in gloom, we have been exercised with hunger and thirst; and are extremely faint. And, having entered this mighty cave underneath the earth, we have become thirsty. And, seeing all these wonderful phenomena, we have become afflicted, and bewildered; and have lost our sense. To whom belong these golden trees resembling the infantine sun; and

the pure fruits and roots; and the houses and vehicles of gold and silver,—veiled in networks of jewels, and furnished with golden windows? And by whose energy are these golden trees (here), bearing flowers, crowned with fruits, grateful to the sight, and breathing rich odour? And golden lotuses spring in lucent water,—how golden fishes are discovered in it along with tortoises! Have these sprung from thy power; or do they owe their existence to the ascetic energy of any other? It behoves thee to relate all this unto us who are ignorant of everything." Thus addressed by Hanumān, the female ascetic practising righteousness, and engaged in the welfare of all beings, replied unto Hanumān,—"O foremost of monkeys, there is one, named Maya, spreader of illusions. By him hath this entire golden grove been constructed through his wonderful power of construction. He that hath reared this excellent golden grove, and this charming mansion, was formerly the Viçwakarmā* of the principal Dānavas. Having for a thousand years practised austerities in this vast forest, he obtained a boon from the Great-father,—in virtue of which he had attained consummate mastery in his art, as well as absolute control over the materials required therein. Having accomplished everything, that powerful one, commanding every enjoyment, for a time happily dwelt in this mighty forest. Then he, happening to conceive a passion for an Apsarā, Hemā (by name), Purandarā, vigorously wielding his thunder-bolt, struck him dead. Then Brahmā conferred on Hemā this fine forest and this golden mansion, with the perpetual privilege of enjoying every pleasure herein. I, Sayamprabhā by name,—the daughter of Merusāvarni, guard this house of Hemā, O foremost of monkeys. Hemā, skilled in dance and song, is my dear friend. Having received her blessing, I guard this vast forest. What is thy errand? And why is it that ye have arrived at these lone woods? And how have you managed to see this inaccessible forest?

* The name of the celestial architect.—T.

Having partaken of these fruits and roots intended for use, and drunk, do ye detail all this to me."

SECTION LII.

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THEN to all the monkey-chiefs, after they had rested, the female ascetic, engaged in righteous practices, eagerly said these words,—"Ye monkeys, if your pain hath gone off in consequence of the fare of fruits which you have partaken, and also if it be fit to be heard by me, I would listen to your narration." Hearing her words, Hanumân, the son of the wind-god, in all candour began to relate everything faithfully. "The Sovereign of all this world, resembling Mahendra or Varuna, Râma, the graceful son of Daçaratha, entered the woods of Dandaka, in company with his brother, Lakshmana, as well as his spouse, Vaidehi. His wife hath been forcibly carried off by Râvana. His friend is that heroic king, the monkey named Sugriva. By that monarch of the foremost monkeys have we been despatched (hither). And we have, joining company with these prime monkeys headed by Angada, come to the South, protected by Yama, and inhabited by Agastya. And we have been commissioned, 'Do ye all search for the Râkshasa Râvana, wearing forms at will, along with Videha's daughter, Sitâ.' Having searched through the forest as well as the ocean on the South, we, becoming hungry, sat down at the foot of a tree. And with pallid countenances, we all, absorbed in thought, sank in a wide sea of anxiety, which we could not cross. And casting our eyes around, we spyed a huge cave covered with trees and plants and enveloped in gloom. And (it came to pass that) from this (cave) came out swans, drenched with water, with drops of water on their wings,—and plumed *kuravas* and cranes. 'Let us enter here', said I unto the monkeys. And

they also arrived at that conclusion.* And thereupon they, bestirring themselves, entered into the cave. And firmly griping each other's hands, they at once made entry into the cave covered with darkness. This is our errand ; and it is on this job that we have come. And having come to thee, hungry and exhausted, we,who had been sore tried by hunger, have been entertained with fruits and roots, agreeably to the code regulating hospitality. And as thou hast saved the monkeys, who were weary and suffering from hunger, tell (me),—what benefit shall the monkeys do thee in return ?" Thus addressed by the apes, the all-knowing Sayamprabhâ replied unto the monkey-chiefs, saying,—"Well pleased am I with the fast-footing monkeys. But by one engaged in my duties, there is no work that is desiderated." Thus accosted in excellent words fraught with asceticism and righteousness, Hanumân spoke unto that one of faultless eyes, saying,—"We all take refuge in thee, practising piety. The term that had been fixed by the high-souled Sugriva in respect of us, shall all be spent in this cave. Therefore it behoveth thee to deliver us from this place. And it behoveth thee to save us, exercised with fear for Sugriva,—who, happening to override Sugriva's command, shall lose our lives. And, further, O thou that practisest righteousness, great is the task that is to be performed by us. But if we stay here, that work of ours shall remain unaccomplished." Thus addressed by Hanumân, the ascetic said,—"Once entering, hard it is for any one to return (hence) alive. But by the potency of my asceticism acquired through self-discipline, I shall deliver all the monkeys from this den. Ye foremost of monkeys, do ye close your eyes. No one is able to issue out of this place without closing one's eyes." Then they,eagerly desirous of going out, closed their sight† with their hands furnished with tender fingers. And the magnanimous monkeys, with

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* Namely, *that water was to be found there.*—T.

† The text has *nimilitah—and thus they closed their eyes.* This redundant

their faces covered with their palms, were in the twinkling of an eye, liberated from the den by her. And then the pious anchoret spoke unto them there. And when they had come out of the fearful den, cheering them up, she said,—"This is the fair Vindhya mountain filled with various trees and herbs. This is the Praçravana hill; and this is the great deep. Fair Fortune! I go to my abode,ye foremost of monkeys." Having spoken thus, Sayamprabhâ entered that captivating cave.

SECTION LIII.

THEN they saw the ocean—abode of Varuna—shoreless, resounding, rife with dreadful billows. Exploring the mountain fastness of Maya,* they spent the month that had been set by the king. Then sitting down at the foot of the Vindhya mountain, containing blossoming trees, at that time† those high-souled ones indulged in reflections. And beholding vernal trees bending beneath the load of flowers, and environed by hundreds of plants, they were inspired with apprehension. And each knowing that spring had appeared, they, the term apppointed for their task having run out, dropped down on the ground. Thereat, with bland words properly honoring the aged apes and the rest dwelling in the woods, that monkey having the shoulders of a lion or a bull, and plump and broad arms—the youthful prince Angada, endowed with high wisdom, spoke,—"We have come out at the mandate of the monarch of monkeys. While we sojourned in the cave, a full month had passed away, ye monkeys.

epithet has been left out in the translation, as it would render the version extremely awkward.—T.

* Named Rhikshavila.—T.

† *i. e.* at the beginning of winter.—T.

hy do you not understand this ? We set out,engaging that our
m of search should reach no further than the end of Kārtika;*
t that hath expired. Now, what next is to be done?
ving received the orders (of the king), ye, conversant with
lity, engaged in the welfare of your master, expert in every
rk,incomparable in execution,and renowned in every quarter,
re come out, commanded by the lord of monkeys. Now,
ring failed to attain our object, we shall meet with death.
ere is no doubt whatever about this. Who, having been
uccessful in doing the mandate of the king of monkeys,
oyeth ease? Now all the rangers of the forest should fast
death. Naturally stern, Sugriva, established as our
ster, shall not forgive us, when we repair there, after having
ısgressed thus. Sitā not having been found out, Sugriva,
certain, shall commit this sin.† Therefore it is fit that,
saking our sons, and wives, and wealth, and homes, we this
y day sit down to starve ourselves to death. Death at
place is preferrable to the unequal punishment (we must
et with at the hands of Sugriva). And, further, I have not
n installed heir-apparent by Sugriva: I have been
inkled by that foremost of kings, Rāma of untiring energy.
ertaining enmity against me of old, the king, seeing this
se, must be firmly determined to take my life by means of a
ere sentence. What is the use of suffering my friends to
k on my disaster at the last moment of my existence?
erefore even on this sacred shore of the sea shall I sit
vn to starve myself." Hearing the tender prince speak
s, all those principal monkeys pathetically observed,—
ıgriva is harsh by nature, and Rāghava loveth his wife
rly. The time appointed having passed by, seeing us
me) without attaining success in the task, and seeing us
ve without obtaining a sight of Vaidehi, (Sugriva) shall
ainly slay us from the desire of doing what is agreeable to

* *October.*

† *i. e. slay us.—T.*

their faces covered with their palms, were in the twinkling of an eye, liberated from the den by her. And then the pious anchoret spoke unto them there. And when they had come out of the fearful den, cheering them up, she said,—"This is the fair Vindhya mountain filled with various trees and herbs. This is the Praçravana hill; and this is the great deep. Fair Fortune! I go to my abode, ye foremost of monkeys." Having spoken thus, Sayamprabhâ entered that captivating cave.

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epithet has been left out in the translation, as it would render the version extremely awkward.—T.

* Named Rhikshavila.—T.

† *i. e.* at the beginning of winter.—T.

of his master, began to inspire him with fear.* He, wealthy in words, laying under contribution the second of the four means,† had created division among those monkeys. On their being divided, he (Hanumān) set about raising Angada's apprehension by various fear-fraught speech, referring to punishments. "O Tārā's son, thou art for certain more capable of fight than even thy sire; and thou art also able to hold the monkey-kingdom as firmly as he. But, O foremost of monkeys, the monkeys are always inconstant in character. Bereft of their wives and sons, they shall not bear thy behest. And they shall never take to thee. This I tell thee in presence of all. And I will tell thee what. Thou neither by the virtues of conciliation, charity and the rest, nor by chastisement, shalt succeed in drawing to thy side this Jâmbavān, or Nila, or the mighty ape Suhotra, or myself. A strong one wronging another that is weak, can live; therefore a weak person anxious for self-preservation, should never wrong (a strong individual). Thou considerest that this cave may serve for thy protectress,‡ having heard of it (said by Tāra); but to rive the same is but light work for the shafts of Lakshmana. Formerly this was cleft a little by Indra, with his thunderbolt hurled (against it)§; but now Lakshmana would pierce it like a leaf-stalk, by means of his keen arrows. Lakshmana hath many an iron arrow like Indra's thunderbolt or that of the sky,‖ capable of riving even mountains. O subduer of enemies, soon as thou shalt set up here, the monkeys, making up their minds, shall forsake thee. Remembering their wives and sons, ever anxious

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* Touching Tára.—T.

† Referred to above.—T.

‡ The word meaning *cave* is feminine in Sanskrit.—T.

§ The commentator interprets the passage differently: "Formerly Indra did a little damage herein—*i. e.* merely slew Maya, the architect of the mansion." This is ingenuity. I give the plain sense.—T.

‖ *Vajràçani*—*Vajra* is the thunder-bolt in the hand of Indra, and *Açani*—the thunder-bolt produced by clouds.—T.

(on account of Sugriva), pining for domestic happiness, and aggrieved (at their pitiable plight), they shall turn their backs upon thee. Then forsaken by thy kindred as well as friends seeking thy welfare, thou shalt be struck with affright even at a quaking blade of grass. If thou make head (against Sugriva), the sharpened shafts of Lakshmana, terrible, of exceeding impetuosity and mighty vehemence, and incapable of being baffled, shall be eager to slay thee. On the contrary, if thou in humble guise present thyself (before him) along with us, he shall establish thee in the kingdom, in consideration of thy being the next heir. A righteous sovereign, steady in vow, clean, and truthful in promise, thy uncle, who cherishes affection for thee, shall not by any means chastise thee. And he loves thy mother, and his life is for her; and she hath no other son. Therefore, O Angada, go along with us."

SECTION LV.

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HEARING Hanumān's speech, uttered meekly, fraught with morality, and reflecting honor upon Sugriva, Angada said,—"Firmness, and mental sanctity, mercy, candour, prowess, and patience, are not in Sugriva. He that, while her son is living, appropriateth the beloved queen of his elder brother, mother unto him by morality, is hated (of all beings). How can he that could cover up the mouth of the cave, when he had been desired by his brother gone on martial mission, to guard the same,—(how can *he*) know morality? Whose good office remembereth *he* who could forget the renowned Rāghava himself of mighty deeds, after having, in the name of truth, taken his hand? How can he reap religious merit, that directed us to search Sitā here, from fear of Lakshmana, and not from fear of unrighteousness? What noble person,

in especial, sprung in his race, shall any longer repose confidence in that impious one of unstable soul who hath run amuck of morality? Meritorious or otherwise, how can Sugriva, having installed in the kingdom me, son (of his enemy) and the enemy sprung in his race,—suffer me to live? How can I, whose counsels have been revealed, who have transgressed, and who have been deprived of my power, repairing to Kishkindhā like one forlorn and feeble, live? For the sake of his kingdom, Sugriva, wily, cunning and cruel, shall put me in solitary confinement. For me fasting to death is better than being confined and suffering the consequent misery. Do ye grant me your permision; and go to your homes, ye monkeys. I vow before you, to the palace I will never repair. At this very spot will I fast for death; as death is good for me. Bowing unto the king as well as unto the powerful Rāghava, ye should communicate my well-being unto Sugriva—lord of apes—and my health and peace unto my mother Umā. And it behoves you also to console my mother, Tārā. Naturally fond of her son, and overflowing with tenderness, that lorn one, hearing of my death at this place, shall certainly renounce her life." Having said this, Angada, saluting the elders, with a woe-begone face entered the earth covered with grass. When he had entered, those foremost monkeys, stricken with sorrow, weeping shed warm tears from their eyes. And censuring Sugriva and praising Vāli, they, surrounding Angada, determined to starve themselves to death. Taking to heart the speech of Vāli's son, those prime monkeys, sipping water, sat down facing the East. And sitting on the edge of the water on grass pointing to the south, the foremost monkeys, wishing for surcease, thought within themselves,—"Even this is fit for us." And as they spoke of the exile of Rāma and the demise of Daçaratha, the carnage in Janasthāna, the slaying of Jatāyu, the ravishment of Vaidehi, the slaughter of Vāli, and the ire of Rāma, the monkeys were seized with fear.

When those monkeys resembling mountain-summits had entered in, they set up cries, which, like unto the rumbling of clouds, making the sky resound, made that mountain with its rills reverberate.

SECTION LVI.

WHEN the monkeys had been seated in that mountain, with the intention of putting a period to their existence through fasting, a king of vultures happened to come to that quarter. And that long-lived bird was named Sampâti, the beautiful brother of Jatâyu, famous for his strength and prowess. Issuing from a cavern of the mighty mountain Vindhya, he, seeing the monkeys seated, well pleased, said—"Verily man* reapeth the fruit of his former acts; and therefore it is that this food ordained to that end, comes to me after a long time. I shall feed on these monkeys, one by one, slaying them one after another." Eying those apes, the bird expressed himself thus. Hearing this speech of the bird coveting his food, Angada faintly spoke to Hanumân, "Behold! through Sitâ's simplicity† this one—the very son of the Sun, Yama—hath come to this place, to exterminate the monkeys. Râma's work hath not been done; nor the royal mandate. And this disaster hath arrived unthought of by the monkeys. Ye have in detail heard all that, inspired with the desire of doing what is good unto Vaidehi, that king of vultures, Jatâyu, did here. In this way, all creatures, even the brute species, compass the welfare of Râma, renouncing their lives, as we do. It is because of the love and tender-

* Although out of character, the epithet *naram—man* (*acc.*)—is used by the vulture.—T.

† Another reading is *Gridhrâpadesana—through the vultur's cunning*. This the commentator considers as preferrable.—T.

ness* they bear towards (Rāma), that people do good unto each other. And therefore the righteous Jatāyu, of his own accord laying down his life, hath done the pleasure of Rāma. We also, overcome with fatigue and (almost) dying, have come to this forest; but Mithilā's daughter we find not. Happy is that king of vultures, having been slain by Rāvana in battle. He hath got quit of the fear of Sugriva, and hath also attained supreme state. In consequence of the death of Jatāyu and that of king Daçaratha, as well as owing to the ravishment of Vaidehi, (the lives of) the monkeys have come into jeopardy. Rāma's and Lakshmana's abode in the forest with Sitā, Rāghava's slaying of Vāli with a shaft, the slaughter of innumerable Rākshasas by the enraged Rāma, and (finally) this mishap—all these owe their orgin to the bestowal of the boon on Kaikeyi." Seeing the monkeys stretched on the earth, and hearing their piteous words describing their grief, that magnanimous king of vultures, with his mind agitated, said (this). And hearing the words that issued from Angada's mouth, the sharp-beaked and high-toned vulture, said,—"Who is it that, making my mind tremble, speaketh of the death of my brother, Jatāyu, dearer unto me than life? How happened in Janasthāna the fight between the Rākshasa and the vulture? It is after a long time that to-day I hear the name of my brother. I wish to alight from this mountain-fastness. I have been well pleased by listening after a long time to the celebration of the virtues of my younger brother, cognizant of qualities and worthy of being extolled by reason of his prowess. Ye foremost of monkeys, I wish to hear of the destruction of Jatāyu, who dwelt in Janasthāna. And how could Daçaratha, whose beloved eldest son is Rāma, dear unto his superiors, be the friend of my brother? I can not move in consequence of my wings having been burnt by

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* The commentator explains in pure orthodox fashion: *Because everything is in Ráma, people serve each other from the love and tenderness, which partain to him.—T.*

the solar rays. But I wish that ye may take me down from this mountain."

SECTION LVII.

HEARING his accents faltering through grief, the leaders of monkey-herds, alarmed by his action,* did not repose confidence in his speech. Seated for the purpose of fasting to death, the monkeys, seeing the vulture, with terror thought within themselves,—"He shall eat us all up. If he eat us up, who have sat down to fast to death, we shall secure success, and speedily attain our end." Then those monkey-chiefs resolved thus. And descending from the summit of the mountain, Angada spoke unto the vulture,—"There was a lord of monkeys named Rhiksharāja, endowed with prowess. That king, O bird, was my grandsire. He had two virtuous sons, exceedingly powerful both—Vāli and Sugriva. My father, Vāli, was famed in the world for his deeds. And it came to pass that mighty monarch of all this earth, descendant of the Ikshwākus, the great and graceful car-warrior, Rāma, son unto Daçaratha, intent upon the injunction of his sire, resorting to the path of righteousness, entered the woods of Dandaka in company with his brother, Lakshmana and his wife Vaidehi. And his spouse was forcibly carried away from Janasthāna. And the friend of Rāma's father, the king of vultures, named Jatāyu, saw Videha's daughter, Sitā, as she was being carried away in the sky. And after having thrown down Rāvana from his car, and placed Maithili on the ground, (that vulture) old and overcome with fatigue was (at length) slain by Rāvana in battle. Thus slain by the powerful Rāvana, the vulture, having had his funereal obsequies

* *Karmanā (instru.) by his action.* The commentator explains: *alarmed by his speech about eating up the monkeys.* The passage is obscure.—T.

performed by Râma (himself), hath attained excellent state. Then Râghava made friends with my uncle, the high-souled Sugriva; and he also slew my sire. My father had debarred Sugriva from the kingdom along with his counsellors; but Râma, having slain Vâli, installed him (Sugriva). And established in the monarchy by him (Râma), Sugriva is (now) the master of the monkeys and king of all the foremost monkeys. By him have we been sent. Despatched hither by Râma, we have searched for Sitâ all round, but Vaidehi we have not found, as one doth not find the solar splendour at night. And it came to pass that, having heedfully explored the Dandaka forest, we through ignorance entered a cave lying open before. That cave, thou must know, was constructed by the illusive energy of Maya. And there we spent a month—the term which had been fixed by the monarch. Doing the behests of the king of monkeys, we, having overstayed the term which had been appointed, have from fear sat here down for the purpose of fasting unto death. On that Kâkutstha being wrought up with wrath, as well as Sugriva together with Lakshmana, we, repairing thither, shall lose our lives."

SECTION LVIII.

When the monkeys, whose lives had well nigh departed out of them, had spoken these piteous words, the vulture, in solemn accents, with tears in his eyes, said unto the monkeys, —"Ye monkeys, ye have said that my younger brother, named Jatâyu, hath been slain in battle by the powerful Râvana. On account of my age and want of wings, I, although hearing this, bear it. Nor have I strength to-day to clear scores touching my brother's enmity. Formerly, while engaged in the destruction of Vritra, he and I, burning for victory, soared

in the sky near the flaming sun, garlanded by glory. Thence impetuously wheeling round, we went to the celestial regions along the etherial way. And it came to pass that, coming midway of the sun, Jatāyu was faint. Witnessing my brother severely struck by the solar rays, and exceedingly stupified, I from affection shadowed him with my wings. Thereat, my pinions scathed, I dropped down on Vindhya, ye foremost of monkeys; and staying here, I could not know the circumstances that have befallen my brother." Thus addressed by Jatāyu's brother, Sampāti, the eminently wise prince Angada answered,—"If thou art indeed the brother of Jatāyu, having heard what I have related, tell (us) if thou knowest touching the abode of that Rākshasa. Tell us if thou knowest anent that short-sighted worst of Rākshasas, Rāvana, whether staying far or near." Thereat, rejoicing the monkeys, the exceedingly energetic elder brother of Jatāyu spoke words worthy of him,—"Ye monkeys, my pinions have been burnt; and I am a vulture shorn of strength. Therefore I will help Rāma well by my words. I know the realms of Varuna, and Vishnu's Trivikrama* worlds, the wars of the gods and Asuras, and the churning for ambrosia. And albeit age hath deprived me of energy, and albeit my life hangs loosely on me, yet, if this is Rāma's work, it should be done by me first. I have seen a youthful and beautiful female, adorned with all ornaments, carried away by the wicked Rāvana,—the lady (all the while) crying, 'O Rāma!' 'O Rāma!' 'O Lakshmana!' And taking her ornaments from her person, she was throwing them on the ground. Her silken cloth seemed like the solar splendour on the summit of a mountain; and herself beside the sable Rākshasa, looked like the lightning in the welkin (beside clouds). From your relation of Rāma, I conclude that she must be Sitā. Now listen to me as I tell you about the abode of that Rākshasa. Son unto Viçravana and brother

* *i. e.* the worlds enveloped by his three steps during his Dwarf Incarnation.—T.

unto Vaiçravana, the Rākshasa named Rāvana resides in the city of Lankā. And the lovely city of Lankā, reared by Viçwakarmā, lieth a full hundred *yoyanas* hence on an island in the sea; furnished with golden gateways, filled with variegated daises, lordly gold-gleaming palaces; and girt round with great walls hued like sunshine. There stayeth Vaidehi, forlorn and clad in a silken cloth,—confined in the inner apartment of Rāvana, and carefully guarded by Rākshasis. In Lankā protected all round by the sea, ye shall behold Janaka's daughter, Maithili. At the end of the ocean after a full hundered *yoyanas*, arriving at its southern shore, ye shall see Rāvana. Ye monkeys, do ye hie thither speedily with vigor. I perceive by my knowledge that having seen (that place), ye shall come back. The first course belongs to fork-tailed shrikes and others living on grain; the second, to those that live on animals and fruits; the third is ranged by Bhāshas; the fourth by Kraunchas, Kuvaras and hawks; the fifth by vultures; the sixth belongs to swans endowed with youth and beauty; and the next to the Vainateyas. We have derived our origin from Vainateya.† (By despatching you thither), I shall avenge the heinous deed perpetrated by the cannibal, as well as the wrong done by Rāvana unto my brother. Resting here, I see Rāvana and Jānaki. We have excellent *Sauparna*‡ clairvoyance. For this reason, as well as owing to the energy consequent on our feeding on certain kinds of flesh, we, ye monkeys, can see a little further than an hundred *yoyanas*. Therefore (the Deity) hath ordained such food for us as are fraught with the power of making one see from a great distance. And the abode of cocks and others being underneath trees, their sight is limited to the extent which they require to see. Do ye look about

† Aruna, son unto Vinatá.—T.

‡ Clairvoyance attained by success in knowledge respecting the spiritual Golden eyes. Thus far the commentator. We leave the abstruse point to the apostles of theosophy and spiritism for illucidation.—T.

for means to cross over the salt waters. Having met with Vaidehi, do ye, having achieved success, come back. I wish to be taken by you to the ocean—abode of Varuna. I will offer water unto (the manes of) my high-souled brother, who hath gone to heaven." Thereat those heroes, the monkeys possessed of exceeding energy, carried to the destined spot on the shore of the ocean, Sampāti, whose wings had been scathed. Then carrying that lord of vultures back to the self-same place, the monkeys, furnished with information (concerning Sitā), experienced great joy.

SECTION LIX.

THEN hearing that ambrosial speech of the vulture-king, the monkey-chiefs, being delighted, kept on parleying (on that topic). Then Jambavān—foremost of monkeys—together with all the monkeys, arising suddenly from the ground, spoke unto the vulture-king, saying,—"Where is Sitā? By whom hath she been seen? And who hath carried away Mithilā's daughter? Do thou tell us all about this, and (thus) prove the path of these rangers of the woods. Who is there that doth not take heed of the force of Dācarathi's* and Lakshmana's arrows, speeding with the vehemence of thunder?" Thereat, cheering up those monkeys, who had risen from their attitudes of fasting, and who were all attention to hear news concerning Sitā, he (Sampāti), well pleased, said these words,—"Listen as to how I came to know of the ravishment of Vaidehi, Sitā, at this place; and who it was that told me where that one of expansive eyes is. For a long time I lay here, old, and of feeble life and energy. That best of birds, my son named Supārçwa, coming to me, at the proper hour maintained me with food.

* *Lit.* Dasaratha's son. The term is applied in especial to Rāma.—T.

Gandharbas are exceedingly lascivious; serpents are exceedingly wrathful; fear is excessive in deer; and we have excessive hunger. Once on a time my son, going forth about sunrise to procure food for me who was suffering from hunger and (accordingly) eager for it, came back in the evening without any flesh. Hurt (by my speech uttered) in consequence of my non-receipt of food, that enhancer of my joy, asking my forgiveness, said these words fraught with fact,—'Father, taking to my wings at the proper time for procuring flesh, I (went) and stood, obstructing the pass of the Mahendra mountain. There stood I looking down, obstructing the way of thousands of creatures ranging the sea. There I saw somebody resembling a mass of crushed collyrium, going away, taking a female resembling the rising sun in splendour. Seeing them, I had made up my mind that they should serve for thy fare, when he humbly in a pacific manner begged for way. Even among the mean, there is none on earth that can slay people who assume a mild attitude. What shall I say, alas! of superior ones like myself? And summoning celerity, he went on as if pushing off the sky by his energy. Then the rangers of the air and other beings worshipped me. And the Maharshis said unto me,—*By luck it is that Sitâ is still living.*†—*He together with a female, having passed by thee, certainly augurs good fortune unto thee.*‡—Then those eminently handsome Siddhas spoke thus unto me.—*This is Râvana, the king of the Râkshasas,* said they unto me. And I (stood), beholding the wife of Râma, son unto Daçaratha,—throwing off her ornaments and silken apparel, overwhelmed by might of sorrow, with hair dishevelled crying out the names of Râma and Lakshmana. This O father, is the reason of my passing the

† The commentator supplies the elipsis thus,—"*Coming within thy ken* by luck, Sitâ is living."

‡ The passage is obscure. The commentator has glossed over this *sloka*, and the meaning is none the clearer for his explanation.—T.

time.' That best of those skilled in speech, Supārçwa, said all this unto me. Even hearing of this, I could not think of putting forth prowess. How can a bird bereft of wings, undertake any thing? But listen! I will tell you as to what I am capable of through speech, intellect and merit, and what ye can exert your manliness in. I will do what is agreeable unto you by my words and my intention. That which is Dāçarathi's work is also mine. Of this there is no doubt. Ye, foremost in intelligence, strong, intellectual, and incapable of being overcome by the gods themselves, have been despatched by the monarch of monkeys. And Rāma's and Lakshmana's shafts furnished with the feathers of the Kanka, are competent to afflict or save the three worlds. And although the Ten-necked one is endowed with strength and energy, yet to you who are competent, nothing is hard to accomplish. There is no need of delay. Make up your minds. Persons like you do not give way to laziness in enterprise."

SECTION LX.

WHEN the vulture had offered oblations of water unto the manes of his deceased brother and finished his ablutions, the monkey-chiefs sat down in that charming mountain, surrounding him. And inspired with confidence (in the words of the Niçākara), Sampāti, from delight, said unto Angada, who was seated, surrounded by all the monkeys,—"Remaining silent, do ye, ye monkeys, heedfully hear what I say. I will tell you truly how I came to know Maithili. My body being affected by solar heat, and my wings burnt by the rays of the sun, O sinless one, I formerly fell to this summit of Vindhya. On regaining my senses after six nights, during which I was insensible, I looked around in bewilderment,

but could not recognise anything whatever. Then closely viewing oceans and mountains, rivers and tanks, and woods and countries, my thoughts came back to me. And seeing this place abounding in cheerful birds, containing woods and crested with summits,I for certain concluded it to be Vindhya on the shores of the Southern sea. And here lay a sacred asylum, honored even by the celestials, and here dwelt a saint named Niçâkara, of fierce austerities. And after Niçâkara cognizant of virtue had gone to heaven, I bereft of that saint, passed eight thousand years in this mountain. Descending with difficulty from the uneven top of Vindhya, I again came* to the earth covered with sharp-pointed grass. I was eager to see the saint; and (therefore), with much ado I came to him; and Jatâyu and myself saw that saint many a time and oft. A fragrant breeze blew about the hermitage; and no tree was found that did not bear flowers and fruits. Approaching the holy asylum, I, desirous of beholding the worshipful Niçâkara, waited at the foot of a tree. Then at a distance I saw the saint, flaming in energy and irrepressible,—returning northwards. And as creatures gather round a giver, bears and *Srimaras*, tigers, lions, and various reptiles, were going along, surrounding him. And knowing that the saint had arrived (at his home), the animals went away, as go away forces together with counsellors, when the sovereign hath entered (his palace).—The saint was glad on seeing me. Then re-entering his asylum for a short space, he came out and enquired for my mission. 'O mild one, in consequence of thy feathers having undergone alteration, I cannot recognise thee. Thy two wings have been blasted by fire; and thy powers in thy frail frame are (in the same condition). Aforetime I saw two vultures like unto wind in speed,—kings of vultures, brothers, wearing shapes at will. Thou art I know, elder, O Sampâti; and Jatâyu is younger to thee. Assuming human forms, you had taken hold of my feet.

* While the saint was staying h~re.—T.

Now, what ailment hath attacked thee? And why have thy plumes fallen off? And who hath dealt this punishment unto thee? Do thou tell all this unto me, who am asking thee'."

SECTION LXI.

THEREAT Sampâti related unto the ascetic all about his fearful,arduous,and rash act of following up the sun. "'O reverend sire,in consequence of my body suffering from sores, I, my senses bewildered from shame, and myself fatigued, cannot utter words. From pride for power of flight, I and Jatâyu, being intoxicated by conceit, began to voyage the sky afar off, with the view of testing each other's prowess, binding ourselves by the vow that we would follow the Sun so long as he did not enter that mighty Setting mountain,—and appear before the ascetics on the summit of Kailâça. And simultaneously plunging (into the ærial deep) we saw on the earth beneath separate cities resembling car-wheels; and here the sound of musical instruments; and there the tinklings of ornaments. And (at places) we beheld many a damsel clad in red attire, engaged in singing. And swiftly darting up into the sky and approaching the path of the Sun, we saw a wood interspersed with swards. And we saw the earth covered with crags and masses of rocks, and intersected by streams resembling threads. And Himavân, and Vindhya, and that mighty mountain, Meru, appeared on the earth like elephants in a tank. Then we began to sweat, and to be filled with regret; and fear seized us both. And we became bewildered; and fainted away frightfully.* And we knew not the south, or the west, or the quarter presided over by Fire;† and the world that was still burning at the end

* Consequent on Jatâyu having dropped down.—T.

† South-east.—T.

of a yuga, appeared (unto us) as if it had been consumed quite.* And my mind, combined with my eyes waxed feebler. And then fixing with might and main my eyes as well as my mind (on the sun), I could by a violent exercise of my energy behold the sun. And the sun shining, appeared unto us like the earth in extent. Then, without asking me Jatâyu dropped to the earth. Seeing him, I at once descended from the sky and Jatâyu was not burnt in consequence of having been shielded by my wings. And scathed through the agitation† I fell through the ærial way. I guessed that Jatāyu fell in Janasthâna. And I myself, my wings blasted, and rendered inert, fell on Vindhya. Deprived of my kingdom, and my brother, and my wings, and my prowess, I wishing to put a period to my existence, will hurl myself headlong from this summit of the mountain."

SECTION LXII.

HAVING said this unto that foremost of ascetics, I smitten with grief, began to weep. Thereat, after, reflecting for a while, that reverend one said,—"Thy wings together with two smaller ones shall grow again; as also thy sight, energy, prowess and strength. And having heard of it, and also seen it through ascetic power, I know that a great deed is going to take place. There shall be a king named Daçaratha, increaser of the Ikshwāku race. He shall have a son, named Rāma, endowed with exceeding energy. And he (Rāma) shall repair to the forest in company with his brother, Lakshmana; that one having truth for prowess, having been commissioned to that effect by his sire. A friend named

* The passage is obscure. This is however, all the explanation that the commentator has to give.—T.

† Râmanuya comments : "the confusion seized them as the sun was midway. They lost all sense of direction. The faint succeeded.—T.

Rāvana, the lord of Rākshasas, incapable of being slain by either the gods or the Dānavas, shall carry off his (Rāma's) spouse in Janasthāna. And albeit tempted by viands and objects of enjoyment and desire, the famous and highly virtuous one, plunged in grief, shall not pertake of those things. And knowing that Videha's daughter (hath been fasting for many a day), Vāsava shall offer Vaidehi *pâyaça* like unto ambrosia, difficult of being procured even by the gods. Receiving that food, Maithili, knowing that it hath come from Indra,* took up a little of it from the surface, and dropped it to the earth for Rāma. Whether my husband as well as his younger brother live, or they have attained godhead, let this food serve for them.' Rāma's envoys, having been despatched thither,† shall come hither. Thou shouldst relate unto them all the facts connected with the queen of Rāma. Do not by any means go hence; and in this case, whither, again, wilt thou repair? Do thou stay here for season and place. Thou shalt regain thy wings. I could this very day furnish thee with wings. But, by staying here in this condition, thou wilt be able to compass the welfare of the worlds. Even thou shalt do that act in behalf of those sons of the king, of the Brāhmanas, of the spiritual preceptors, of the ascetics, and of Vāsava. I also am desirous of beholding the brothers, Rāma and Lakshmana. I do not wish to hold this life long. I would renounce my life.' That Maharshi, conversant with the nature of things, told me this."

* From the fact of the food not touching the earth, and other signs. It is humorous to read the explanation of the commentator as to the reason of Indra's supplying Sitâ with food. "If Sitâ remained fasting, Rávana would forego his attachment for Vaidehi, on seeing her altered appearance; and thus his destruction could not take place. Further, if he saw Sitâ retaining her former loveliness, he could conclude that Sitá, as also Ráma, were superhuman character, and that as such they could not be agents for his destruction according to the prophecy "Rávana shall be slain by a human being." This inducing him to persist in his bellicose attitude towards Râma, would bring down ruin upon his head."—T.

† For going to Lanká.—T.

SECTION LXIII.

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"HAVING praised me with these and many other words, and bidden me adieu that one skilled in speech, entered his own habitation. Issuing out gently from the cave of that mountain, I, ascending Vindhya, was expecting you. The space covered by the time intervening between then and to-day is a little over an hundred years ;* and laying up in my heart the speech of that ascetic. I have been awaiting season and place. Setting out on his great journey, on Niçâkara having gone to heaven, I distracted with various thoughts, have been consumed by grief.† My rising intention of doing away with myself I have suppressed in consideration of the words of the ascetic. The reason which he had imparted unto me for preserving my life, hath removed my pains, even as a flaming fire (dispells darkness). And knowing the prowess of the impious Râvana, I said in rage to my son, versed in speech,—'Hearing her lamentation, and knowing them‡ bereft of Sitâ, why didst thou not deliver her?' My son did not do this good office unto Daçaratha, influenced by affection for him." As he was speaking thus in the midst of the monkeys, his wings sprang up in presence of the rangers of the forest. Thereupon, seeing his person furnished with grown pinions hued like the infant sun, he experienced incomparable raptures, and addressed the monkeys, saying,—"By the grace of that Râyarshi of immeasurable energy, my wings, which had been burnt up by the rays of the sun, have grown again. To-day I have got (back) the strength and prowess which I possessed while my youth was yet present. Do ye strive every way. Ye shall meet with Sitâ. And my getting (back) my wings inspires (us) with confidence as to

* The commentator says "The period is one hundred and eight years."—T.

† For the loss of my plumage.—T.

‡ Ráma and Lakshmana.—T.

success." Having said this unto all the monkeys, that ranger of the sky and best of birds, Sampâti, anxious to ascertain his power of flight, flew up from the mountain summits. Hearing his words, those powerful monkeys, with vigour (enhanced), seeing success before them, felt the height of joy. Then those foremost of monkeys, in vigor resembling the Wind, getting occasion for displaying their prowess, intent upon searching the Janaka's daughter, set forward towards the quarter crested by Abhijit.§

SECTION LXIV.

HAVING heard all this related to them by the vulture-king, the monkeys possessing the strength of lions, filled with delight, bounded and set up a roar. Hearing from Sampâti that Râvana was to be slain, the monkeys growing glad, came to the ocean, with the desire of seeing Sitâ. And coming to that country, these ones prossessing dreadful prowess, beheld (the sea) reflecting the image of this entire mighty world. And arriving at the northern side of the Southern sea, those exceedingly powerful heroic monkeys took up their quarters there. And seeing the sea, here as if asleep, there, as if playful, and at another place with surges measuring mountains; and thronged with the foremost Dânavas inhabiting the nether regions; and capable of causing one's hair to stand on end, those powerful monkeys were seized with sadness. And seeing the sea, incapable of being crossed even as the sky, all the monkeys began to lament, saying,—"What is to be done?" And that best of monkeys—(Angada), seeing the army cast down because of the sight

§ *Abhijitâbhimukhân* (*acc.*) *Abhijit*—the name of a star. *Abhijit* may also mean—he who is to be conquered. Then the sense would be, "the region in which Ravana was."—T.

of the sea, began to comfort the monkeys, afflicted with fear. "We should not indulge in grief. Grief is injurious.—Grief destroys a person even as a wrathful serpent doth a boy. He that, when the time is come for displaying his prowess, indulges in sorrow, growing weak in energy, fails to attain his object." That night having passed away, Angada in company with the monkeys, joined by the old ones, again took counsel with them. And that monkey-host surrounding Angada, resembled the host of Maruts environing Vāsava. Who save Vali's son (stationed) at one place and at another Hanumān, could be capable of stilling that force? Then saluting the elders as well as the army, the graceful Angada—repressor of foes—spoke words fraught with sense,—"What person, endued with exceeding energy, shall now leap over the main? Who shall serve that subduer of enemies, Sugriva, ever intent on truth? What monkey can leap over an hundred *yoyanas*? Who shall deliver leaders of herds from a mighty fear? By whose favor shall we, crowned with success and rendered happy, returning from this place, shall behold our wives and our sons, and our homes? By whose favor shall we joyfully meet Rāma, and the mighty Lakshmana, and that dweller in the woods, Sugriva? If any monkey among you is competent to bound over the deep, let him at once confer on us Dakshinā in the shape of deliverance from fear." Hearing Angada's speech, none said anything. And that host of monkeys wavered. Then that foremost of monkeys again addressed those monkeys, saying,—All of you are the foremost of strong ones, and of steady prowess. And ye have sprung in blameless lines, and are ever honored (by the king). And yet no one of you can promise to undertake this journey? Ye best of monkeys, unfold your respective powers in bounding."

SECTION LXV.

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HEARING Angada's speech, those foremost monkeys one after another began to speak, touching their respective competence in coursing—Gaya, and Gavâksha, and Gavaya, and Sarabha, and Gandhamâdana, and Mainda, and Dwivida, and Angada, and Jambavân. And Gaya said,—"I can leap over ten *yöyanas*," And Gavâksha said,—"I shall go twenty *yoyanas*." And the monkey Sarabha said to those monkeys,—"Ye monkeys, I shall go thirty *yoyanas*." And the monkey, Rhishava, said to those monkeys,—"I shall, without doubt, go forty *yoyanas*." And the exceedingly energetic monkey, Gandhamâdana, said,—"I shall, for certain go fifty *yoyanas*." And the monkey Mainda said unto the monkeys there,—"I shall undertake to leap over sixty *yoyanas*." And then the highly energetic Dwivida said,—"I shall, for certain, go seventy *yoyanas*. And the highly powerful Sushena, possessed of strength—foremost of monkeys said—"I declare that in motion I am equal to eighty *yoyanas*." As they were speaking thus, the oldest of them all, Jambavân, saluting them, answered—"Formerly we had power of motion. But now we have waxed exceeding old. Although this is so, yet we can not overlook this, as both Râma and the monkey-king (by sending us) have become sure of success. At present do thou understand the course that is ours. I shall go ninety *yoyanas*. There is no doubt whatever about this." Jambavân said this unto those choice monkeys. But (formerly) my prowess in leaping was forsooth not such.* Of old in the sacrifice of Virochana's son, the eternal Lord Vishnu, when he had covered the entire universe with three steps, was circumambulated by me. But I who was all this, have waxed old, and my vigor sits feebly upon me. In my youth,

* *i. e.* it was greater.—T.

however, my strength was exceeding great and incomparable. Now I can only by my own energy, course thus far. But such a bound shall not bring success on our undertaking. After this, saluting the mighty monkey, Jambavān, the wise Angada spoke straight sense, saying,--"I can go over this mighty hundred *yoyanas*; but there is no certainty as to my power of returning." Thereat, Jambavān, cognizant of speech, said unto that foremost of monkeys,—"O foremost of leonine ones, we know thy power of motion, thou art capable of coursing a hundred thousand *yoyanas*, as well as of coming back. But we say that even this is what is fit. My child, the master must on no account be commanded by his servants. O foremost of monkeys, all these should be commanded by thee. Thou art our spouse, and (at the same time) occupying the position of our husband. The master is the spouse of the army. This is the way of the world, O repressor of foes! O subduer of enemies, thou art the root of this business. Therefore, my child, thou shouldest always be maintained by us like a wife. The root of any work must be preserved. This is the policy of those versed in business. The root existing, all the virtues, obtaining fruit, certainly meet with suceess. Thou, O thou having truth for prowess art the instrument of this undertaking, and, O subduer of enemies, furnished with sense and vigor,thou art the occasion herein. And, O foremost of monkeys, thou art both our superior, and our superior's son ; and resorting to thee we are enabled to accomplish our object." Thereat that mighty monkey, Angada, son unto Vāli, answered the exceedingly wise Jambavān, when he had spoken,—"If I go not, nor any other powerful monkey, then we should for certain again sit ourselves down to fast unto death. Without doing the mandate of the intelligent lord of monkeys, we, repairing thither, shall not behold ourselves alive. He is extreme both in showing favor and in anger. Disregarding his order, we shall, going there, meet with destruction And his ire shall, not

take any other course. Therefore it behoves thee, capable of seeing issues, to reflect." Thus addressed by Angada that powerful and heroic monkey Jambavān answered Angada in excellent words, saying,—"That business, O hero, shall not moult a feather. I shall despatch even him who shall bring about success."—Then that heroic monkey ordered the foremost of monkeys, the highly heroic monkey Hanumān, who stood apart, convinced (of the wisdom of Jambavān's decision.)

SECTION LXVI.

SURVEYING the monkey-host consisting of many hundreds and thousands,—crest-fallen, Jambavān thus spake unto Hanumān,—"O hero among the monkey-multitude, O best of those versed in all branches of learning, staying apart in silent, why dost thou not speak? O Hanumān, thou art alike in energy and strength, equal to Sugriva, monarch of monkeys, and to Rāma and Lakshmana. Arishtanemi's son, the mighty Vainateya,* famous by the cognomen of Garutmān, is the foremost of birds. Many a time and oft I have seen that exceedingly powerful, mighty-armed one, endowed with strength of will,—raise up serpents in the ocean. The strength that is in his wings is equal to the might and virtue of thy arm. Thy energy and prowess are not surpassed by him. And thy strength, and thy understanding, thy energy, and thy vigour, O foremost of monkeys, (is known among all creatures). Why dost not thou prepare thyself furnished with everything that is noble or great, (for this feat)? That foremost of Apsarās,—the famous Punjikathalā, more famed under the name of Anjanā, is the spouse of the monkey Kesarin.

* Offspring of Vinatā, Garura's mother.—T.

Famed over the three worlds, and incomparable on earth by virtue of her beauty, by an imprecation, my son, she was born in the monkey-race, capable of wearing shapes at her will. Once on a time, that daughter of the high-souled lord of monkeys, Kunjara,—endeued with youth and beauty,—decked in a delightful garland, and clad in silk,—assuming a human form, was ranging on the summit of a mountain, resembling a mass of clouds in the rainy season. And it came to pass that as that one of expansive eyes was standing on the summit of the mount, the Wind gently stole away her elegant yellow cloth with crimson skirts. And he had a sight of her fair and fine face, together with her well-developed breasts. And soon as the Wind saw that illustrious one of spacious hips and slender waist, and whose every limb was lovely,—he was amain overcome by desire. And all his frame possessed by *Manmatha*, and deprived of self, the Wind embraced that blameless one by means of his long arms. Thereat, influenced by fear, that one of excellent vows said,—'Who is it that desireth to lay violent hands upon my chastity?' Hearing Anjanâ's words, the Wind answered,—'I do not wrong thee, O thou of shapely hips. Let not fear enter thy heart. As, O famous damsel, by embracing thee, I have mentally entered into thy womb, thou shalt bear a son, intelligent and endeued with prowess. And, gifted with great strength, and possessing exceeding energy, and having vast vigor, he shall equal me in bounding and leaping.' Thus addressed, O mighty monkey, thy mother, O long-armed one, O foremost of monkeys, gave birth to thee in a cave. And in that mighty forest, thou, a child, desirous of eating, seeing the Sun risen, and taking him to be a fruit, sprang up and leaped into the sky. And, O mighty monkey, going three thousand *yoyanas,* thou, struck by his energy, didst not feel poverty of spirit. And, seeing thee rushing through the heavens, O mighty monkey, Indra, growing wroth, hurled his thunder-bolt at thee. Thereat,

breaking thy left jaw, thou (didst fall) on the mountain-top. From this circumstance, thy name hath been known as *Hanumán*.* Witnessing thee beaten back, that bearer of perfumes himself, the Wind, that breaketh everything before him, in wrath did not blow through the three worlds. Thereat, all the gods—lords of the universe—influenced by fear in consequence of the triune world waxing agitated, began to pacify the wrathful Wind. And on the Wind being mollified, Brahmâ conferred on him a boon, saying,—'O child, O thou of true prowess, (thy son) shall be incapable of being slain in battle by means of weapons.' And seeing him† sustain no (serious) injury consequent on the impact of the thunder-bolt, He of a thousand eyes, pleased in his soul, also conferred on (thee) an excellent boon, O lord, saying,—'Thy death shall take place according to thy will.' Thou, endowed with dreadful vigor, art the son of Kesari by his wife; and, resembling the Wind in energy, thou hast sprung from his loins. Thou art the son of the Wind, my child—equal to him in the power of leaping. Now we are without our lives. And now thou, endowed with dexterity and vigor, and like another king of the monkeys,‡ art before us. On the occasion of Vishnu's enveloping the earth with three steps, I, O child, had circumambulated the earth with her mountains, woods and forests, one and twenty times. Then, commissioned by the gods, we had gathered annuals, which being cast on the deep), caused ambrosia to come out after churning. At that time, great was our strength. But now I have grown old, and my prowess hath left me. At present we have thee, furnished with every virtue. Therefore, possessed of vigor, do thou bestir thyself, and bound over (the main). Thou art the most qualified of all. This entire monkey-host is eager to behold thy prowess. O redoubtable monkey, do thou arise! Do

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* *Hanu*—means *jaw*. *Hanumán* means—*he with the (fractured) jaw*.—T.

† Hanumán.—T.

‡ Sugriva.—T.

thou leap over the mighty ocean. Thy motion, Hanumān, surpasseth that of all beings. All the monkeys are depressed. Why, O Hanumān, dost thou overlook this ? Put forth thy vigor, O thou endowed with mighty vehemence, like Vishnu crossing over the three worlds in three steps." Exhorted by the foremost of monkeys, that one famed for his speech, that monkey, the offspring of the Wind-god, gladdening the monkey-hosts, wore (a fit) shape for crossing the ocean.*

SECTION LXVII.

SEEING that foremost of monkeys enlarge his person for crossing over an hundred *yojanas*, and suddenly filled with energy, (the monkeys) at once renounced sorrow, and, filled with delight, set up ululations and fell to eulogizing the mighty Hanumān. And, struck with amazement, they, (staying) all round, joyfully gazed (at him) ; even as creatures beheld Nārāyana, when stretching forth his three steps, he prepared himself (for the succeeding feat). And, eulogized by them, the wondrous mighty Hanumān increased ; and, floutishing his tail from joy, attained strength. And as, extolled by the principal elderly monkeys, he became fraught with effulgence, his beauty was great. As a lion fills himself with vigor in an open cave, so the son of the Wind-god filled himself with energy. And the face of him, as that intelligent one was filling himself with force, was aflame like a frying-pan, or like unto fumeless fire. Rising in the midst of the monkeys, Hanumān with his down standing on end through joy, saluting the aged monkeys, said,—"Wind, the friend of Fire, shattereth mountain-summits ; and, [ever blowing in the eye of the

* Here is another epithet of Hanumān—*Pavanātmaja*—son unto the Wind-god. Left out on the score of redundency.—T.

sky, he is possessed of strength, and is of immeasurable (might). Begot from his loins, I am the son of the fast-coursing and high-souled Wind, coursing swiftly. I am his equal in all these accomplishments*. I can, without once stopping, circumambulate the extensive and heaven-cleaving mountain, Meru, for a thousand times. And, dashing the ocean with my arms, I can deluge the world with its mountains, rivers and lakes. Lashed by the force of my legs and thighs, that abode of Varuna, the sea, out which have sprung the ferocious aquatic animals, overleaps its continents. And for once that lord of birds, Vinatā's offspring, living on serpents, courseth through the welkin, I can course through it a thousand times. And I can touch the flaming effulgent Sun ere,beginning his journey from the Rising hill, he ascends the Setting hill. And, ye foremost of monkeys, I can, fiercely rushing on, come again without touching the earth. And I can bound beyond stars and planets, suck up the oceans, and rive the earth. And a monkey, I can, leaping, crush mountains ; and, leaping, I can drain the mighty ocean dry. And, when I shall leap in the sky, flowers from various shrubs and trees shall follow me to-day. And then my course, flecked with flowers), shall resemble even the sky (studded with stars). And, ye monkeys, then all creatures shall see me,now ranging through the profound firmament, now shooting up, and now descending (on the other shore). Resembling Mahâmeru, me ye shall behold, ye monkeys, making my way, covering up the sky, as if devouring up the heavens. I shall, leaping and concentrating my energy, scatter the clouds, shake the hills, and suck up the ocean. The strength of Vinatâ's son, or the Wind-god's, or mine, (surpasses that of every other creature).None save the sovereign of birds, or the exceedingly mighty Wind, can follow me in flight. In the twinkling of an eye I shall spread through the unsupported sky, like

* *i. e.* pertaining to leaping.—T.

lightning darting from clouds. And at the time of leaping over the ocean, my form shall resemble that of the energizing Vishnu, when He had assumed the triune energy. I perceive through my intelligence, (and my mental motion tallies), that I shall behold Vaidehi. Therefore, ye monkeys, rejoice. In vehemence like unto Garura, I shall, I conceive, go an *Ayuta yojanas.* I can, suddenly summoning energy, bring hither ambrosia from the very grasp of Vāsava or Brahmā himself.* I shall leap sheer over Lankā. Even this is my impression." Filled with delight, the monkeys there amazed see that foremost of monkeys, endued with immeasurable might,storming. And, hearing his speech capable of removing the grief of kindred, that best of monkeys Jambavān, transported with joy, said,—"O hero ! O son of Kesari ! O offspring of the Wind ! the huge sorrow of thy kindred hath, my child, been destroyed by thee. And these foremost of monkeys assembled, who wish for thy welfare, shall, with intent minds, perform acts tending to thy weal,—so that thou mayst succeed in thy undertaking. And by the grace of the saints, and with the permission of the aged monkeys, and by the blessing of the superiors, do thou bound over the mighty main. Till thou return, we shall stay on one leg.† The lives of all these rangers of the forest shall go along with thee." Then that tiger-like monkey said unto those rangers of the woods,—"None in this world would be able to sustain my impetus in the act of bounding. Here are these summits, firm and spacious, of this mountain, Mahendra, thronged with crags. I shall rush forward from these summits of Mahendra, interspersed with trees and adorned with masses of ore. And as I leap over a hundred *yojanas,* these mighty summits shall sustain my impetus." Then he equalling the Wind, that monkey, the son of the Wind-god, pounder of enemies,

* Vásava, Indra, carries celestial ambrosia, and Brahmá, that which is the aliment in *Yoga*—or spiritual rapture.—T.

† *i. e.* practise austerities on thy behalf.—T.

ascended that best of mountains, Mahendra; covered with various trees and flowers, furnished with swards; ranged by deer; containing plants and blossoms with trees bearing fruits and flowers daily; having tigers and lions and infuriated elephants; swarming with maddened birds; and abounding with fountains. Ascending (Mahendra), that foremost of monkeys endued with exceeding strength, and resembling Mahendra himself in prowess, began to range from one mighty summit to another. Thereat, hurt by the arms of that high-souled one, that mighty mountain began to cry,* like a mighty mad elephant tormented by a lion. And water rushed out of masses of rocks scattered around. And that mighty mountain had its deer and elephants afflicted with afright; and its giant trees shaken: and its spacious uplands deserted by various Gandharva couples engaged in drinking and dalliance, and by birds flying away, and by bevies of Vidyādharas; and its huge serpents distressed, and its cliffs and peaks toppling down. And with its serpents hissing, with their bodies half issuing (from their holes), the mountain seemed as if it shone with pennons displayed. And the heap of crags forsaken by saints exercised with fear and agitation, looked doleful, like a wayfarer left in a vast forest by his companions. And that intelligent, magnanimous and heroic monkey—destroyer of hostile heroes,—endowed with speed, concentrating his soul on his energy, mentally went to Lankā.

* *Through the voices of the animals inhabiting it.—T.*

END OF KISHKINDHAKANDAM.

VOL. V. PARTS XVI—XX

THE

RAMAYANA.

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT OF VALMIKI.

SUNDARA KĀNDAM.

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heart upon his journey. Then having, with his face to the East, joined his palms to his Sire, that blessed one began to attain proportions for journeying towards the South. And sure as the sea increases on the occasion of a *Parva*, (Hanumân) determined on his leap, experiencing exhilaration, began, in the midst of the foremost monkeys, to increase for the behoof of Râma. Attaining measureless magnitude, he desirous of crossing over the ocean, pressed the mountain with his arms and legs. And roughly handled by the monkey, the mountain anon shook for a while; and all the blossoms showered down from the tops of the trees. And covered all over with heaps of fragrant flowers thrown off from the trees, the entire mountain wore one floral look. And afflicted by that one of first-rate prowess, that mountain shed water, like an elephant in rut. And hard beset by that powerful one, the mountain Mahendra put out the golden, silvern and collyrium sheen (that appertained thereto). And the mountain began to cast forth huge crags containing red arsenic; and its middle resembled smoke embosoming a sparkling flame. And sore tormented by the monkey engaged in harassing them, all the creatures dwelling in the caverns cried in frightful tones. And that mighty chorus* of the creatures consequent on the mountain's agony filled the entire earth, all the cardinal points, and the groves. And snakes bringing out their spacious hoods marked with blue streaks, vomitting fierce fire, began to bite at the rocks with their fangs. And those gigantic crags, bit at by those enraged (snakes) of virulent venom, flamed up with fire and were shivered unto a thousand fragments. And those medicinal herbs that grew there, albeit endowed with the virtue of neutralizing poison, could not tame the fierceness of the

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interpret the epithet as meaning Râma. This is reading into the author a sense which the passage does not plainly yeild.—T.

* Another reading is: *sa mahâsatwasannâda—The clans of these mighty creatures.*—T

venom of those serpents. Then, conceiving that the mountain was being riven by Brahma Rākshasas, the ascetics, becoming agitated, as well as the Vidyādharas together with their females, began to flee away. And forsaking their golden seats and cans on the drinking grounds, and costly vessels, and water-pots plated with gold, and diverse suckable viands and meats of various kinds, and bucklers of bull hides, gold-hafted swords,—beings with wreathes on their necks,inebriate, bearing red garlands and unguents, having red eyes resembling lotuses, flew into the firmament. And fair ones decked in chains and bangles and Keyuras and bracelets,* struck with amaze, with a smile rose in the sky along with their paramours. And witnessing this mighty phenomenon, Vidyādharas and Maharshis, mounted into the sky, gazing at the mountain. And they heard the words of spirit-pervaded ascetics, and Chāranas, and Siddhas, stationed in the azure sky: "This mountain-like Hanumān, son of the Wind, endeued with exceeding vehemence, is anxious to cross over the main—abode of Varuna. And undertaking an arduous task in the interests of Rāma and monkeys, this one wishes to go to the other shore of the sea hard to reach." Hearing this speech of the ascetics, the Vidyādharas saw in the mountain that foremost of monkeys of immeasurable might. And that one resembling fire shook and bristled his down; and he set up a tremendous roar resembling a mighty (rumbling) cloud. And springing up, he lashed his tail furnished all over with hair and folds, like the king of birds handling a serpent. And the tail of that one endued with exceeding impetus, bent and brandished, seemed like a gigantic serpent carried off by Garura. And the monkey planted his arms resembling mighty clubs, fast (on the mountain); and his waist became slender; and his legs were

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* *Parihāra*, according to Kataka, implies *excellence*. Tirtha says it means *bracelets*. I follow him.—T.

contracted. And contracting his arms* and neck, that graceful and powerful one summoned energy, and strength, physical and mental. And looking at his way from a distance, Hanumān, raising his eyes up, and fixing his gaze at the sky, suspended his breath in his breast. And planting his feet firmly, that one endowed with mighty strength, Hanumān, foremost of monkeys, contracting his ears up, sprang forward; and that best of monkeys spoke unto the monkeys, saying,—"As a shaft shot by Rāghava, courses like the wind, so will I course to Lankā ruled by Rāvana. And if I fail to find Janaka's daughter in Lankā, I shall with the self-same speed repair to the regions of the celestials. And if I do not find Sitā in Lankā, after taking so much trouble, I shall bring the Rākshasa king bound. Either attaining complete success, I shall come hither (back); or uprooting Lankā with Rāvana in it, I shall carry it hither." Having observed this, the monkey Hanumān, foremost of monkeys, endowed with speed, without pausing for thought, suddenly sprang up. And that powerful monkey deemed himself like unto Suparna. And as he flew up, the trees situated in that mountain, in consequence of his violent rush, shrinking their boughs, rolled over on all sides. And drawing up blossoming trees filled with maddened lapwings, by the vehemence of his flight, he coursed on in the clear sky. And those trees borne up by the vehemence of his flight, followed the monkey for a while, like friends following a friend that hath set out for a far country. And pulled up by the impetus of his (rushing) thighs, *Sálas* and other mighty trees followed Hanumān, as an army follows its monarch. And surrounded by innumerable trees having their tops crested with flowers, Hanumān wearing a mountain-like appearance, was wonderful to behold. And those trees that were more ponderous, plunged into the salt sea, as plunged the mountains into Varuna's

* Above his shoulders.—T.

ode, afflicted with the fear of Mahendra.* And strewn th various sprouts and buds and blossoms, the monkey sembling a mass of clouds, looked lovely like a hill filled ith glow-worms. And uprooted by the force of his rush, ose trees, their flowers fallen off, plunged into the sea, ke friends returning to their homes (after having accompa- ed their friend some way). And blown by the wind caused the monkey, the various variegated flowers of the trees consequence of their lightness, showered down on he sea. And covered with heaps of fragrant flowers of iverse hues, the monkey resembled a mass of clouds mbellished by lines of lightning. And the waters (of he ocean) strewn with blossoms carried off by his motion, ppeared like the sky garnished with charming stars (cresting he same). And his arms stretched in the sky, seemed like ve-hooded snakes issuing from a mountain. And he ap- eared as if he was drinking up the mighty deep with its ultitudes of waves, or as if that redoubtable monkey was esirous of sucking up the sky itself. And as he coursed e orbit of air, his eyes flashing like lightning, resembled wo craters† aglow on a mountain. And the eyes of that remost of tawny-hued ones resembled the sun and the moon tationed in a vast yellow aureola. And beside his coppery ose, his face looked coppery, as looks the solar disc on the pproach of eve. And the uplifted tail of the Wind-god's ffspring engaged in bounding, appeared beautiful in the y like the raised standard of Sakra. And the exceedingly ise son of the Wind, Hanumân, having white teeth, with

* The legend is that Indra or Mahendra—i. e. Indra the Great—once took into his head to clip the pinnions of all the mountains. Hence the ght.—T.

† *Parvatasthâvivânalam*—like two fires on a mountain. It evidently means *active craters* in a mountain. At least this rendering, without missing sense, imparts a material sublimity to the passage rarely paralleled in rature. The commentator, however, takes the word to mean forest-con- ration.—T.

his tail coiled up, looked handsome like the sun with his disc. And on account of his waist being deeply coppery, that mighty monkey appeared like a mountain running a mighty torrent mixed with minerals and red chalk. And the wind that had got into the armpits of that leonine monkey who was crossing over the main, roareth like clouds. And as a meteor consisting of many smaller ones, darting from above falleth down (to the earth), rushed on that foremost of monkeys. And then that stalwart monkey resembling the careering sun, resembled a mad elephant fettered by the middle, whose bulk has increased immensely. And as he coursed above, on account of the reflection cast by his body (on the bosom of the deep), the monkey* looked like a bark swayed by the breeze. And wherever that mighty monkey went about the sea, the state of things appeared to undergo a violent convulsion owing to impetus imparted by his body. And that mighty monkey possessed of exceeding speed, rushed on, raising multitudes of surges on the sea by his breast resembling rock. And the wind begot of the monkey as well as that of the clouds, issuing out, made the dread-sounding ocean roll violently. And pushing up multitudes of high-heaving billows from the salt waters, that tiger-like monkey rushed on, separating earth and heaven. And that one endeued with vehement speed passed over surges in the mighty main resembling Mandara or Meru; as if counting them†. And the waters lashed up to the clouds by the force (of his speed), looked like autumnal clouds overspreading the sky. And then whales and alligators and fishes and tortoises appeared plainly visible, like the persons of individuals, when the cloth hath been taken off them. And sea-serpents, seeing that tiger-like monkey proceeding in the sky, took him for Suparna himself. And the shadow of the leonine monkey, measuring ten *yojanas* in width and thirty

* Under water.—T.

† by his progress.—T.

length, seemed the more handsome in consequence of his
eed. And that shadow resembling masses of white clouds,
ling on the salt waters and following the wind-god's son,
emed exceedingly beautiful. And that exceedingly energetic
ghty monkey possessed of a gigantic body, appeared
lendid in the unsupported ærial way, like a winged mount-
ı. And the deep beside the course that was being
hemently pursued by that elephantine monkey, was suddenly
rned into a water-course.* And coursing through the regions
fowls like the monarch of the feathered race, Hanumān,
shing away masses of clouds, resembled the wind himself.
ıd collossal clouds scattered by the monkey, pale and crim-
n and blue and *mangistha*-hued, looked exceedingly lovely.
ıd now entering into the clouds, and now emerging from
em, he looked like the moon, sometimes hid and sometimes
ible. And beholding that monkey engaged in bounding
th celerity, gods, Gandharbas and Dānavas began to strew
ossoms (on him). And as he was leaping, the Sun did not burn
n; and the Wind ministered unto him, for the success of
ıma's work. And the saints hymned his praises, as he was
ping on in the sky. And applauding the ranger of forests,
ey raised the voice of song. And *nagas* and Yakshas, and
rious (races of) Rākshasas, eulogized (him), on beholding
ıt tiger-like monkey, Hanumān, in the act of bounding.
ıd Hanumān, that lord of monkeys, being engaged in the
t of bounding, the Ocean, wishing glory unto the race of
e Ikshwākus, thought within himself, "Truly shall I be
ımed of all persons if I do not assist this lord of monkeys—
ınumān. Reared I have been by Sagara, the foremost of the
ce of the Ikshwakus—and this monkey is their counsellor.
therefore doth not behove me to tire him out. It becometh
e to do that by which the monkey may take rest in me and,
ieved, may happily traverse the remaining way." Having

The sense is hard to hit. The commentator says, that agitated by Hanumān's
ed, the clouds began to pour down showers on the ocean.—T.

arrived at this wholesome resolution, the Ocean spake unto that best of mountains, Maināka, hued in gold and situate in the waters, saying, "O lord, thou hast been placed here by the king of celestials as an outer gate against the Asuras inhabiting the region under the earth. Thou too, from then, hast been waiting at this gate, unapproachable by the Asuras, rising up again and again and whose prowess is well-known (unto the Lord of celestials). O mountain, thou art capable of expanding thyself upwards, downwards and on thy sides. I do command thee therefore, O best of mountains, to rise up. That best of monkeys, the energetic Hanumân, the performer of mighty deeds, engaged in Râma's service, worn out with fatigue, waiteth above thee. Beholding the exhaustion of that leader of monkeys, it behoveth thee to rise up." Hearing the speech of the Ocean, the golden mountain Mainâka, covered with tall trees and creepers, rose up instantly from his watery bed. Like unto the Sun of bright rays rising out of the watery expanse, he uplifted himself from the Ocean. Being thus commanded by the Ocean, the great mountain, covered on all sides with water, immediately brought forth his peaks. The sky was as if cleft by these golden summits like unto the rising of the Sun, inhabited by *Kinnaras* and large Serpents. The golden summits of that mountain being thus lifted up, the dark-blue sky assumed the golden hue. And by those highly resplendent golden peaks that best of mountains assumed the brilliance of a thousand suns. Beholding before him that up-heaved mountain in the midst of the salt Ocean, Hanumân regarded it, as a barrier for aye. Like unto Wind dispersing clouds, that mighty monkey with great velocity crushed down those up-lifted peaks with his breast. Being thus crushed down by that monkey, the best of mountains, being apprized of his prowess, began to shout with joy. Thereupon, with a glad heart assuming the semblance of a man and stationing himself upon his own summit, that mountain-chief addressed Hanumân, saying, "O best of

monkeys, forsooth hast thou been engaged in this arduous task. Coming down on my peak do thou take rest. This ocean was reared by one born in the family of Raghus. And beholding thee engaged on Rāma's behoof he is worshipping thee. The best and everlasting virtue consists in returning benefits unto one who hath benefitted us. Bent on returning benefits unto Raghu's race, he deserveth respect from thee. And to welcome thee properly I have been despatched by him with the message—'Traversing over a hundred *yoyanas* this monkey hath been worn out with fatigue ; let him voyage to the remaining way after resting for a while on thy summit. Do thou therefore, O best of monkeys, remain here and take rest. And feasting on these many fragrant and sweet fruits and roots, O foremost of monkeys, do thou relieve thyself of the toil and proceed. O leader of monkeys, my relation with thee is replete with many virtues and known all over the three worlds. O Son of Maruta, O best of monkeys, I know thee to be the foremost of all monkeys. Even an ordinary guest should be adored by him who abideth by virtue, what of thee great as thou art ? O thou lion among monkeys, thou art the son of Maruta, the foremost of celestials and art his equal in speed. Thou that art conversant with virtue. being worshipped, Maruta himself receiveth offerings. Thou art therefore worthy of my adoration. Hearken, there is another reason for it. O worshipful one, in olden times, the mountains, gifted with wings, began to range all quarters with velocity like unto Garuda. They moving thus, the celestials, the asceties, and all creatures became almost faint with fear of their falling down. Highly enraged therefore, the thousand-eyed Deity, the performer of hundred sacrifices, sundered with his thunderbolt, the wings of hundreds and thousands of them. When with his thunderbolt, the Lord of celestials, wroth, approached me, I was all on a sudden thrown down by the high-souled Wind. O best of monkeys I was thus cast down in this salt ocean and preserved unhurt

by thy ancestors having my wings hid. I shall therefore adore thee and thou art object of my worship O Mâruta! And this my relation with thee, O foremost of monkeys, is pregnant with many virtues. The time for returning benefits having arrived, O high-souled one, it behoveth thee to afford me and the ocean, satisfaction with a blessed heart. O best of monkeys, relieve thyself of the fatigue and accept my affectionate offerings, who am worthy of thy respect.* Happy am I to see thee." Being thus accosted by Mainâka, the best of mountains, Hanumân, the foremost of monkeys said, saying :—"Pleased am I and thou hast shown me enough of hospitality. Do thou give up thy wrath.† Business wants me to go soon and the time is well-nigh spent. Besides I have promised that I shall not halt at any intermediate place." Thereupon touching the hill with his hand that highly energetic monkey wended, smiling, his ærial way. Thereat the ocean and the mountain respectfully looked towards him and adored and welcomed him with blessings worthy of the occasion. Leaving the mountain and the ocean and rising high up, he proceeded in the clear welkin traversing the ærial way.‡ Rising high up and casting his look down on the hill, that foremost of monkeys proceeded by the unsupported ærial track. Beholding this singularly arduous work of Hanumân, the celestials, the *Siddhas* and the ascetics all praised him. All the celestials and others living on its summit, were highly pleased with the mountain arrayed in gold and having beautiful sides. And the thousand-eyed Vasava was also pleased. And greatly pleased that highly intelligent Sachi's lord, himself, addressed that best of mountains having picturesque sides, saying :—"Greatly delighted am I, O lord of mountains, O thou having golden peaks. 'No

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* For his relationship with Wind whose son was Hanumân.—T.

† Wrath in consequence of his inability to accept his offerings.—T.

‡ *Pitupanthanam*—the text means "his father's path"—Wind being Hanumân's father the passage means—"ærial way."—T.

fear' I do declare unto thee. Proceedest thou therefore, at thy ease, O gentle one! Greatly hast thou helped Hanumān, crossing fearlessly and unceasingly, over hundred *yoyanas* so that he might not fall in danger. This monkey, is going in the interests of Rāma, Daçaratha's son—and thou hast welcomed hin to the best of thy might. Therefore I am greatly pleased with thee." Beholding that lord of celestials the performer ot an hundred sacrifices, highly gratified, that best of mountains attained to an excess of joy. And having received boons (from Indra) the Mountain occupied again its pristine place. And Hanumān in a short time crossed over the main. Thereupon the celestials along with Gandharvas, Siddhas and the ascetics, spake unto Surasā the mother of serpents, resembling the Sun, saying:—"The highly effulgent son of Wind named Hanumān is crossing over the main. Thou art required to throw obstacles in his way for a while. Assuming therefore the semblance of a terrible, grim-visaged Rākshasa, resembling a huge mountain and having terrible teeth and a face with coppery eyes, do thou touch the welkin. We are anxious to learn if he defeateth thee by some means or cometh by grief." Thus addressed the worshipful Surasā, having been honored by the celestials, deformed and horrible and capable of exciting the fear of all beings, and obstructing Hanumān as he was coursing on, said,—"O foremost of monkeys, thou hast been ordained as my fare by the gods themselves. I will eat thee up,—do thou enter my mouth. Even this is the boon that was conferred on me by the Deity." Having delivered herself thus speedily, she opening her mouth wide, stood before the son of the wind-god." Thus accosted by Surasā, (Hanumān) with a glad countenance, said,—"Rāma, son unto Daçaratha, had entered the Dandaka forest in company with his brother, Lakshmana, and his wife, Vaidehi. He having created hostility with the Rākshasas, his illustrious wife, Sitā, while he was engrossed in some work, was carried away by Rāvana.

At Râma's command, I go to her as his envoy. It behoveth thee, living in (Râma's) dominions, to lend him thy help. Or having seen Mithilâ's daughter, as well as Râma of untiring deeds, I will enter thy mouth. This I promise thee truly." Thus addressed by Hanumân, Surasâ, capable of wearing forms at will, said,—"None shall pass me without being devoured by me,—even this is the boon that I have received." Then seeing him go away, the mother of the Nâgas, Surasâ, derious of essaying the strength of Hanumân, spoke. "O best of monkeys, thou shalt have to go, to-day, after entering my mouth. Even this is the boon that was conferred on me by the Deity." Having said this swiftly, she extending her capacious mouth wide, stood in front of the wind-god's son. Thus addressed by Surasâ, that foremost of monkeys, waxing wroth, said,—"Extend thy mouth so, that thou mayst contain me." Having said this unto Surasâ, having her mouth measuring ten *yoyanas*, Hânumân enlarged himself as many *yoyanas* Thereat-Surasâ enlarged her mouth twenty *yoyanas*. And beholding her* extended mouth with a long tongue, wondrous dreadful, like unto hill itself, and resembling clouds, measuring twenty *yoyanas*, the intelligent son of the wind-god, Hanumân, enlarged, made himself measure thirty *yoyanas*. Threat, Surasâ, extended her mouth forty *yoyanas*, and thereupon the heroic Hanumân attained the altitude of fifty *yoyanas*. And Surasâ enlarged her mouth sixty *yoyanas*; and the heroic Hanumân anon heightened himself seventy *yoyanas*. And *Surasâ* widened her mouth eighty *yoyanas*; and Hanumân like unto Fire raised himself ninety *yoyanas*. And *Surasâ* enlarged her mouth an hundred *yoyanas*. Thereat diminishing his person like unto a cloud, the wind-god's son at that moment measured one thumb only. Then entering her mouth and coming out of it, that exceedingly powerful and graceful

* *Tat dristwâ—Seeing this*, occurs twice in this passage, I render it once only.—T.

one, stationing himself in the sky spoke thus. "O descendant of Daksha, I have entered into thy mouth. I bow down unto thee. I will repair to where Vaidehi is. Thy boon hath proved true. Seeing him out of her mouth like the Moon out of the mouth of Rāhu, the venerable *Surasâ* spoke unto the monkey in her native form, saying,—"For compassing thy end, go, O foremost of monkeys, O mild one, at thine ease. And bringing unto Vaidehi tidings touching the high-souled Rāghava do thou meet her." Witnessing that third act* of Hanumān's hard to perform, all beings extolled the monkey exclaming, "Excellent! Excellent!" Then he, resembling the wind in rush, arrived at the irrepressible ocean—abode of Varuna—went on, enveloping the welkin, on the ærial way, visited by showers, ranged by fowls and Gandharbas, graced by the iris; embellished by shining vehicles rolling on, drawn by lions, or elephants, or tigers, or bird-serpents; presided over by eminently pious and righteous persons who have won the regions of heaven; and therefore appearing as if adorned by the (five) Fires; of the touch of *Açani* or *Vayra*; (ever) served by Fire bearing sacrificial oblations; garnished by planets and stars and astral luminaries, and the Sun and the Moon; thronged with Maharshis, and Gandharbas and Nāgas, and Yakhas; and pure, and speckless;—the support of the universe—inhabited by Viçwāvasu; lorded over by the elephants of the king of the celestials; the orbit of the Sun and Moon, endowed with auspiciousness constituting the canopy of this live world; blameless; and made by Brahmā; crowded with countless heroes, and Vidyādharas. And the wind-god's son Hanumān, scattering clouds like the very Wind himself, coursed on in the ærial way like Garuda. And mighty clouds, hued like *Kâlâguru*†

* The third feat, remarks Ramânuya, is Hanuman's issuing out of Surasâ's mouth. The preceding two are not mentioned.—T.

† A kind of alco or agallochum.—*Wilson*.—T.

red, and yellow and sable, on being dispersed by the monkey, burst into brilliance. And again and again entering into the clouds and emerging out of them, he resembled the Moon during the rains now entering (into clouds) and now issuing out of them. And everywhere Hanumân, son unto the wind-god coursing through the unsupported sky, looked like the monarch of mountains furnished with wings. And it came to pass that beholding him in the act of bounding, a Râkshasi named Sinhikâ, of great age, and capable of wearing forms at will, thought within herself,—"Today after a long lapse of time I shall have my fare. This mighty creature hath after a long time come within my power." Having thought thus in her mind, she seized (Hanumân's) shadow.* On his shadow being secured, the monkey reflected,—"As a mighty bark is retarded in its course in the sea by adverse wind, have I, my prowess paralysed, been suddenly obstructed in my career." Then looking above and below and sideways, the monkey saw a mighty creature arisen from the salt waters. And seeing that one of a distorted countenace, the wind-god's son thought,—"This one is, without doubt, the creature of wonderful form, possessed of exceeding prowess,—given to securing its prey by means of its shadow,—which had been described by the monkey-king. And concluding her to be Sinhikâ from her act,† the intelligent monkey attaining a gigantic body, increased himself, like a mass of clouds during the rains. And seeing the enlarged body of the mighty monkey, she extended her mouth measuring the sky and the nether regions. And roaring like unto a mass of clouds,she rushed against the monkey. Thereat, that intelligent and mighty monkey marked her deformed and huge mouth, her body and its asticulated members. And the redoubtable monkey hard as the thunderbolt,

* Brahmâ had conferred on her a boon that she should secure her prey by pulling at it by means of its shadow.—T.

† *i. e. of securing his shadow.—T.*

contracting himself in a moment, threw himself into her mouth. And the Siddhas and Charanas saw him sink in her mouth, as the full Moon is taken by Râhu during a Parva.—Then tearing her limits by means of his sharp claws, the monkey, endowed with the celerity of thought, vehemently sprang forward. Then slaying her by his acuteness of sight, endurance and skill, that heroic, self-controlled monkey again began to swell himself amain. Her heart having been crushed out by Hanumân, she, rendered lifeless, fell into the water. The self-create had created him for compassing her destruction. And seeing Sinhikâ speedily slain by the monkey, and fallen, creatures ranging the sky addressed that foremost of monkeys, saying,—"Terrible is the deed that thou hast performed to day. Mighty was the creature that hath been slaughtered by thee. Compass thou thine wished-for end without let, O foremost of monkeys. He, O chief of monkeys, that, like thee, is endowed with endurance, sharp sightedness, sense, and ability, doth not feel depressed in action." Honored by these and wished well as to his purpose, that monkey, worthy of being honored, set out, enveloping the sky, like him that subsisteth on serpents.* And it came to pass that as he had almost arrived at the other shore (of the ocean), he looking about on all sides at the end of an hundred *yoyanas* saw a range of woods. And as he went on, that best of monkeys saw an island decked with diverse trees, and groves pertaining Malaya. And he surveyed the sea, and lands bordering thereon, and trees growing on the sea shore, and the countenances of the spouses of the Sea. And surveying his own person resembling a mighty mass of clouds, and as if closing up the sky, that self-possessed one ascertained his course of action.". Soon as the Râkshasas shall behold my enlarged body and the vehemence of my motion, they shall be seized with curiosity concerning me." Thus thought that magnanimous

* Garuda.

one. Thereat diminishing that person of his resembling a mountain, that self-possessed one, purged of ignorance, resumed his natural shape. And diminishing that form into the smallest compass, Hanumān remained in his native form, like that depriver of Vāli's prowess, Hari, after he had placed his three steps. And thus wearing various graceful forms, that one, acting after reflection, having come to the other shore of the ocean incapable of being reached by others,— on looking over his (immensely magnified person), reduced his body (to its former size). And that high-souled one resembling a cloudy pavilion, alighted on the (foremost) summit of the splendid mountain, Samva ; crested with picturesque peaks ; and abounding in *ketakas, uddâlakas* and cocoanuts. And reaching the shore of the sea, and beholding Lankā on the top of that foremost of mountains, the monkey, renouncing his native form, fell on that mountain, agitating birds and beasts. And having by main force bounded over the ocean heaving with surges, and rife with Dānavas and Panagas, he alighting on the shore of the mighty main, beheld Lankā like unto Amarāvati.

SECTION II.

HAVING crossed over the ocean incapable of being epressed, that one endowed with great strength, staying at he plateau of Chitrakuta, and having refreshed himself, cast is eyes on Lankā. And covered with showers of blossoms oured down by the trees, that monkey possessed of prowess hen appeared there like Pushpamaya.* And having cleared n hundred *yoyanas*, that monkey gifted with first-rate rowess, did not heave sighs or feel any fatigue. "I am ompetent to bound over many hundreds of *yojanas*. What hen is this end of the ocean measuring an hundred *yojanas* nly?" And that foremost of those endowed with energy nd the prime of monkeys,—gifted with speed, went to ankā,† having crossed over the mighty main. And seeing lue lawns, and perfumed woods, replete with honey and filled ith mountains, he held his way by the central thoroughfare. nd that foremost of monkeys, the energetic Hanumān, went y hills filled with trees, and ranges of blossoming woods. nd stationing himself in that mountain, the offspring of the Vind-god beheld woods and groves and Lankā established t the brow of the mountain. And that elephant of a monkey urveyed *Saralas*, and *Karnikâras*, and dates in full flower, *Piyâlas*, *Muchulindas*, *Kutajas* and *Ketakas*, *Piyangus* arm with aroma, and *Nipas*, and *Saptachchhadas*; *Asanas*, *Kovidâras*, and flowering *Karaviras*, and trees bearing lossoms, filled with swans and *Kârandavas*, and covered ith lotuses and lilies; and charming sporting hills‡ and arious watery expanses; and extensive tracts covered

* A monkey so named.—T.

† Descending, remarks the comentator, from the mountain-summit.—T.

‡ Sporting hills according to Kataka. According to others, *Akrira* means a ove in general.—T.

with diverse trees bearing flowers and fruits at all seasons, and gardens exceedingly beautiful to behold. And drawing near unto Lankā embellished with lilies and environed by a moat filled with lotuses, that one graced with auspiciousness, that graceful monkey, Hanumān, beheld Lankā vigilantly guarded by Rāvana, in consequence of Sitā having been carried away,—with Rākshasas bearing fierce bows ranging all around,—that mighty and captivating capital surrounded by a golden wall, filled with edifices resembling cliffs and looking like autumnal clouds, and elevated yellowish highways ; abounding in hundreds of banners mounted on the walls, and beautified with pennons and streamers ; with noble golden gateways painted with plants ; and resembling the metropolis of the very sovereign of the celestials. And that graceful monkey saw Lankā situated on the top of the mountain, filled with splendid yellow-white palaces, like unto a city stationed in the sky : ruled by the lord of Rākshasas and reared by Viçwakarmā himself. And the monkey, Hanumān, beheld Lankā, as if moving in the sky : with her walls furnished with daises for her hips, the immense waters and woods for her cloth, *Sataghnis* and darts for her hair-ends : and pennons on her walls for ear-rings,—built as if by the agency of the Mind ; and constructed by Viçwakarmā himself. And arriving at the Northern gate resembling the mansion of Kailāça, and cleaving, as it were, the welkin, and as if holding the firmament with lofty and glorious edifices, and observing the sea ; his dreadful enemy, Rāvana ; the city teeming with poisonous snakes,—as well as the method of defence (displayed in it)—the monkey reflected,—"Even if the monkeys came here, they should fail to achieve success ; for Lankā is incapable of being taken in battle by the celestials themselves. Even if the mighty-armed Rāghava should reach this terrible-looking and impregnable Lankā reared by Rāvana,what could he do ? Opportunity find I none either for conciliation with the Rākshasas, or for (winning them over) by

gifts, or for sowing dissensions among them, or for conquering them in fight. Of all the monkeys, four only endowed with (exceptional) celerity,—viz., Vāli's son, Nila, the intelligent king, and myself, have the power to come over here. When I have ascertained whether Vaidehi is alive or not, I shall, after interviewing Janaka's daughter, think about this." Then that elephantine monkey, stationed on the summit of that mountain, for a while bethought himself as to the success of Rāma.* "I cannot in this form succeed in entering the city of the Rākshasas, guarded by wily and powerful Rākshasas. I should, while engaged in searching for Jānaki, deceive all the strong and highly energetic Rākshasas gifted with prowess. For attaining this mighty object, it behoveth me to enter Lankā at night in a shape invisible yet well suited to the end in view." And beholding the city in that state, difficult of being subdued by the celestials and Asuras (combined), Hanumān, sighing momentarily, thought within himself,—"How can I, without being discovered by the impious lord of Rākshasas, Rāvana, succeed in seeing Janaka's daughter, Maithili? How can the work of Rāma cognizant of self (be so managed that it) may not be brought to naught? How can I see Janaka's daughter singly in secret? Actions on the very eve of success, on being obstructed by adverse season and place, and through the agency of unreflecting envoys, come to nought, even as darkness is dispelled on sunrise. And in respect of what should be undertaken and what not, even the certain decision (of a master assisted by his counsellors), because of a heedless messenger, doth not appear in all its beauty: messengers (foolish) yet proud of their knowledge, bring every business to nought. How can I so manage that my business may not suffer? How can I avoid recklessness? How can my bounding over the deep bear fruit? On my being seen by the Rākshasas,

* About rescuing his wife.—T.

the work of Râma cognizant of self, desirous of the destruction of Râvana, shall be marred. Even if I wear a Râkshasa form, I cannot anywhere remain undiscovered by the Râkshasas. What shall I say of any other form? Even the wind, I conceive, doth not stray here, unperceived. Nothing whatever is here that is unknown to the Râkshasas of redoubtable deeds. Should I stay here embodied in my native form, I shall come by destruction; and the interest also of my master shall suffer. Therefore, diminishing myself, I shall at night, for compassing the welfare of Râghava, enter Lankâ in my own form. Entering at night Râvana's capital difficult of access, I shall, obtaining entry into every dwelling seek Janaka's daughter." Having made up his mind thus, the heroic Hanumân, extremely eager to see Vaidehi, wished for the setting of the sun. On the sun having set, at night the Wind-god's son, contracting his person, reducing himself to the dimensions of a cat, became wonderful to behold. And at dusk, the powerful Hanumân, springing up, entered the charming city of Lankâ with its well divided highways; furnished with rows of edifices having golden pillars, and net-works,—resembling the metropolis of the Gandharbas. And he saw that splendid city containing seven-storied and eight-storied edifices, studded with crystal and adorned with gold. And the dwellings of the Râkshasas were embellished with these (ornaments). And graceful golden gateways belonging to the Râkshasas everywhere lent splendour unto Lankâ adorned all over. Beholding Lankâ, wonderful and of inconceivable loveliness, the mighty monkey, desirous of beholding Vaidehi, became depressed and delighted at the same time. And he (entered Lankâ) engarlanded with yellow edifices joined together, with the ornamented arches of her gateways furnished with nets of precious gold; famed (all over the world); ruled by the arm of Râvana, and vigilantly guarded by night-rangers of dreadful strength. And as

if ministering unto him,* the Moon furnished with many thousands of rays arose with the stars in the midst of the sky, spreading lunar light over all creatures. And that heroic monkey beheld the Moon possessing the sheen of a conch, and hued like milk or the lotus-stalk, arisen and afloat (in the welkin), like a swan swimming in a tank.

SECTION III.

ASSUMING the quality of goodness and energy on mount Lamva furnished with elevated summits, and resembling long masses of clouds, Hanumân, son unto the Wind-god capable of concluding in harmony with season, possessed of exceeding strength—an elephant among monkeys—entered Lankâ by night, affluent with charming woods and waters—the city governed by Râvana; beautified with edifices resembling autumnal clouds; sounding like unto Vitapâvati† herself—with infuriated elephants (stationed) at her graceful gateways; containing white gates with ornamented arches; resembling the handsome Bhogavati inhabited and protected by serpents. And suddenly coming to that (city) resembling Amarâvati, scattered with clouds charged with lightning, having hosts of luminaries, and tumultuous with the roars of blustering blasts,—girt round by a mighty golden wall,—ringing with the tinklings of tiny bells; and embellished with pennons,—he growing exceedingly exhilarated, made towards the wall. And beholding the city all round, furnished with golden doors; having quadrangular courts composed of lapises; ornamented with plastered jeweled pavements studded with all gems, crystals, and pearls; with mad elephants of burnished gold and speckless

* Hanumân.—T.

† Alakâ, the city of Kuvera, King of Yakshas.—T.

white silver; with stairs of lapises,—(doors) devoid of dust with their centres composed of crystal and with stately halls; elegant,—and adjoining mansions seeming as if reaching up to the heavens; resounding with Krâunchas and peacocks; frequented by swans; and everywhere resonant with the sounds of trumpets and ornaments. And then beholding the city Lankā, resembling Vaswokasāra,* and appearing to mount to the welkin, the monkey Hanumān was filled with rapture. And seeing the delightful, divine and prosperous city of Lankā belonging to the lord of Rākṣhasas, that one endowed with prowess thought within himself,—"This city protected by the forces of Rāvana with their hands holding upraised arms, is incapable of being forcibly subdued by any other. This place can be easily entered by Kumuda, and Angada, as well as by that mighty monkey, Sushena; and also by Mainda and Dwivida. And there is way also for the offspring of the Sun, and that monkey, Kuçaparva, as well as of that foremost of monkeys, Rikshya, and myself." And having witnessed the prowess of Rāghava, as well as the vigor of Lakshmana, the monkey was filled with joy. And that redoubtable monkey beheld the metropolis of the monarch of the Rākshasas; having for her cloth the sea; for her pendants, cow-stalls and stables; for her breasts, turrets mounted on the walls for discharging missils,—decked out like a damsel; with her darkness dispelled by bright lights and the mighty planets. And as he was entering, that tiger-like mighty monkey son unto the Wind-god was met by the city in her native shape. And seeing that best of monkeys, Lankā, ruled by Rāvana, arising of herself with her countenance rendered deformed, stood before the heroic son of the Wind; and, emitting a tremendous roar, addressed the offspring of the Wind god, saying,—"O thou that hast the woods for thy home, who art thou? And on what errand hast thou come hither? Tell me while yet thou hast thy vital powers left in thee.

* Alakā.

O monkey, for certain thou art unable to obtain entry into this Lankā, protected by the forces of Ravana, and carefully guarded on all sides." Thereat, the heroic Hanumān spoke unto her staying in front of him,—"I shall tell thee all about that anent which thou questionest me. Who art thou that having deformed eyes stayest at the gate of this city? And what for, O frightful one, dost thou rail at me in wrath?" Hearing Hanumān's speech, Lankā, capable of wearing forms at will, waxing wroth addressed the Wind-god's offspring, saying,—"I, who am incapable of being repressed, abiding by the mandate of the high-souled sovereign of the Rākshasas, protect this city. Thou art unable to enter this city, passing me by. Thou shalt to-day, losing thy life and slain by me, sleep (the sleep of death). O monkey, I am the City of Lankā myself. I every way guard (all that is here.") Hearing Lankā's words, Hanumān, son unto the Wind-god,—foremost of monkeys—exerting himself (to secure victory), stood like another hill. And seeing her appear in the form of a deformed female, that foremost and best of monkeys endeued with intelligence, possessed of prowess, said,—"I will behold the city of Lankā, crowned with turrets, walls and ornamented arches. It is for this that I have come here. Great is my curiosity. I come forsooth to see the woods and groves and gardens of Lankā here, —as well as her principal edifices." Hearing these words of his, Lankā capable of wearing forms at will, again addressed him in a speech fraught with disonant letters: "O thou of perverse understanding, O worst of monkeys, without (in the first instance) vanquishing me, thou canst not to-day behold this city ruled by the monarch of the Rākshasas." Thereat that tiger of a monkey said unto that female ranger of the night,—"After seeing this city, O gentle one, I shall go away even as I have come." Thereupon, setting up a mighty and terrible roar, Lankā filled with vehemence, struck at Hanumān with her palm. And that tiger-like monkey, the energetic

offspring of the wind-god, on being lustily struck by Lankā, emitted a tremendous roar. And (Hanumān) fastened the fingers of his left hand into a box, and transported with rage, dealt it unto her. And considering that she was a female, he did not give way to excessive wrath. And struck at (by Hanumān), that ranger of the night, of a deformed face, her body overcome, suddenly dropped to the earth. And the energetic and heroic Hanumān, seeing her measure her length,—in consideration of her being a female, was filled with compassion. Thereat, exceedingly agitated, Lankā addressed the monkey, Hanumān, in humble words, with their letters faltering,—"O mighty-armed one, be propitious unto me ! Do thou save me, O best of monkeys, O placid one. Those that are gifted with strength and are endeued with exceeding vigor, ever bear regard unto the dignity of the scriptures. By thy prowess, O monkey, hast thou, O hero, O thou gifted with wondrous strength, vanquished me myself, who am the City of Lankā. Listen to this narration, which I, O foremost of monkeys, deliver unto thee ; as to how the self-create Himself conferred a boon on me.' When a certain monkey shall by his prowess, bring thee under his sway, then shalt thou understand that a fear is come unto the Rākshasas'. And that time, O placid one, hath come unto me, in consequence of my meeting with thee. The truth ordained by the self-create knoweth no turning. The destruction of the unrighteous king Rāvana together with all the Rākshasas, hath come about in consequence of Sitā (having been carried away). Therefore, O best of monkeys, do thou enter the city ruled by Rāvana ; and accomplish such tasks as thou wishest to. Entering this splendid city lying under an imprecation, governed by the chief of the Rākshasas, do thou at thy will happily repairing everywhere, search for the chaste daughter of Janaka."

SECTION IV.

HAVING by his vigor vanquished the excellent City of Lankā capable of wearing forms at will, that exceedingly energetic foremost of monkeys, Hanumān, endeued with prodigious prowess, leaped sheer over a wall, where doorway there was none; and that elephantine monkey gifted with great strength entered Lankā by night. And entering the city of Lankā, that one (ever) compassing the welfare of the monkey-king, set his left foot on the heads of his foes.* And entering in by night, the offspring of the Wind-god furnished with strength, proceeded along the high-way strewn with blossoms. And the monkey held his way in the charming city of Lankā, resounding with grateful sounds mixed with laughter, and ringing with trumpet blasts. And with multitudes of mansions marked with the thunderbolt and the hook, and adorned with diamond windows, the charming metropolis looked splendid, like the welkin with clouds. And then Lankā, with handsome and variegated mansions of Rākshasas, resembling white clouds and arranged like lotus-leaves; and adorned on all sides with structures superscribed 'Vardhamāna,' shone forth in all its glory. And that graceful one serving in the interests of the king of monkeys, ranging for Rāma's behoof, beheld (Lankā) adorned with variegated wreaths; and was highly delighted. And moving from house to house, that foremost of monkeys observed on all sides various dwellings of diverse forms and

* The literal meaning is that, leaping over the wall, Hanumān first set his left foot on the hostile soil; and this act of his, as tending to the discomfiture of the foe, is looked upon by the author in the light of Hanumān setting his left foot on the heads of the Rākshasas. The setting of the left foot on an enemy's dominions, is considered by the scriptures as very inauspicious.—T.

color, and heard charming songs chanted in the three octaves* by damsels maddened with amour, resembling celestial Apsarās. And he also heard the jinglings of zones and the clash of bangles; and sounds of footsteps on stairs of edifices belonging to high-souled ones; and sounds proceeding from clapping hands; and the roaring of lions here and there. And (Hanumān) heard there in the mansions of the Rakshas, *Mantras* recited by persons engaged therein, and those occupied in Vaidika studies. And (Hanumān) saw goblins and Rākshasas storming and eulogizing Rāvana; and mighty swarms of Rakshas stationed, covering the highway. And in the central courtyard, he found innumerable spies of the Rākshasa (Rāvana), some initiated, some bearing matted locks, some with their heads shaven, and some clad in cow-skins, some in cloths and some going stark naked; and (he found there persons) carrying handfuls of *darbha* for their weapons, and (having) the sacrificial fire-place for their arms; and those bearing in their hands clubs and concealed weapons,† or holding rods as their arms, or having a single eye or a single complexion,‡ or having a single breast dangling down; and those looking dreadful with uneven attire;§ and dwarfs frightful to behold; and bowmen; and swordsmen; and (warriors) carrying *sataghnis* and clubs for their arms; those bearing excellent *parighas* in their hands, or blazing in curious mail; persons not exceedingly fat, or exceedingly lean; not unduly tall, or unduly short; not extremely fair, or extremely dark; not unduly crooked, or unduly dwarfish; and those deformed, or many-formed, or endowed with

* The three octaves referred to are *Mandra* or the base tone, *Madhyama* or the middle tone, and *Tára* or the high tone. These constitute the entire diapason of Hindu Music.—T.

† *Kuta.* The commentator says the word stands for a particular kind of weapons. Wilson has *concealed weapon* for its English equivalent.—T.

‡ *The same complexion* gives sense. But I render the passage literally.—T.

§ *Bhugnavastrān.*—Perhaps the text is corrupt. *Bhugnavaktrān—persons of deformed faces*—would render sense.—T.

beauty, or possessing splendour; standard bearers; and flag bearers. And (Hanumān) saw also various weapons; and those having for their arms darts and *vrikshas*, or bearing *pattiças* and *asanis*, or having *Kshepanis** and nooses in their hands, saw that mighty monkey, or wearing wreaths, or having their persons daubed with pastes, or adorned with noble ornaments, or clad in various kinds of raiment; and many a one ranging wherever he listed; and those holding sharpened javelins; and mighty ones bearing *Vajras*; and hundreds and thousands of warriors garrisoned in the central courtyard and engaged in vigilantly guarding the interior,—having been directed by the lord of the Rakshas,—saw the monkey. And having seen that edifice situated in front of the inner appartment, that mighty monkey saw the famous mansion of the Rākshasa chief, pinnacled on the mountain-top, with huge golden arches over the gateway; surrounded by a moat enriched with pale lotuses; and completely guarded by a wall; resembling heaven itself; magnificent; resonant with grateful sounds; resounding with the neighing of horses and wondrous steeds; and adorned with cars and vehicles,chariots and dainty horse: elephants†; and four-tusked elephants resembling masses of white clouds;—and possessing graceful gateways. And the monkey entered the palace protected by the Rākshasa chief,—guarded by maddened beasts and birds, and thousands of goblins endowed with exceeding great prowess. And he (Hanumān) entered Rāvana's inner apartment girt round with a wall consisting of blazing gold and *Jâmvunada*;‡ having its top decorated with costly gems and pearls; and worshipped with excellent black *Aguru* and sandal.

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* A short arrow thrown from the hand, or shot through a tube. *Wilson.*—*T.*

† Elephants of the size of horses.—T.

‡ *Jâmvunada* is a kind of gold having sixteen diverse colors.—T

SECTION V.

And as if ministering unto him (Hanumân), arose the many thousand-rayed Moon in the midst of the stars, enfolding all creatures with his luminous canopy. And that highly heroic monkey beheld the Moon hued like the sheen of conch, or milk, or lotus-stalk, arisen and afloat (in the heavens),—like a swan swimming in a pool. And that intelligent one from the earth beheld the Moon arrive at the mid-heavens; momentarily beaming out in lunar light; appearing (splendid) as if in conjunction with the Sun himself,—and like a bull loitering in his stall. And he saw the mild-rayed (Moon), chasing away the remorse of all; swelling the sea; and displaying all creatures,—attain the middle of the sky. And that Lakshmi who on earth remains on Mandara, at eve in the sea, and on the lotus on water, looked exceedingly lovely, stationed beside the charming Moon. Like a swan in a silver cage, like a lion in a cave in Mandara, like a hero on a haughty elephant, appeared the Moon in the middle of the sky. And with (the mark of) the horn.* the Moon resembled a sharp-horned bull, or a mighty white-hued hill with towering summits, or an elephant with his horns plated with gold. And, with his dirt composed of particles of cool water removed; and the darkness dispelled in consequence of the vicinity of the mighty planet;† and with his spots appearing clear because of his shining appearance, appeared (the hare-marked ‡ worshipful Moon in full splendour. And like a lion on coming out of his cavern, or a lordly elephant on entering into the thick of a mighty encounter, or a monarch on obtaining a kingdom,—appeared the Moon in full splendour. And now

* The sun. It is a planet in Hindu cosmogony.—T.

† The spots are fabled as the marks of hares on the lap of the Moon.—T.

appeared the revered Mid-night, chasing away darkness with the Moon displayed,—when flesh-eating (Rākshasas) lend full liberty to their vicious appetite for flesh; and when disputes between lovers cease,*—and which bringeth down heaven itself.† The sounds of strings sweet unto the ear spread around; females sleep beside their husbands; and night-rangers, given to astounding and terrible acts, are, in the same way, out, indulging in their sports. And the intelligent monkey saw mansions crowded with (Rākshasas), some inebriate with wine and others with wealth; and abounding in cars and horses and golden seats; and fraught with the grace got of heroism. And (Rākshasas) were parleying,—moving about their plump arms,—railing at each other; and throwing intemperate speeches at each other. And (Hanumān saw) Rākshasas striking at their chests (by way of challenge), sinking on the persons of their beloved, wearing diverse habiliments, or stretching their tough bows. And (he) saw debonair damsels daubing their frames with pastes; and others, again,sleeping,—and fair-faced wenches smiling,—and others sighing hard under the influence of anger. And with gigantic elephants roaring, (the place), honored by pious persons,—with its heroes heaving sighs‡—looked exceedingly beautiful like a lake in which serpents are sighing forth. And in that apartment (Hanumān) saw persons of commanding understandings,§ endowed with a soft tongue,—instinct with the spirit of reverence—the foremost men of all this world,—and bearing euphonious appelations,and clad in diverse attires. And beholding those well-formed people, whose conduct was of a piece with their many virtues, (Hanumān) rejoiced exceed-

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* *i. e.* in consequence of sleep.—T.

† A beautiful characterization of sleep, reminding one powerfully of "Macbeth hath murdered sleep," &c.—T.

‡ In expectation of an access of warriors.—T.

§ According to the commentator, *Vuddhipradhánán* means *persons possessing many virtues*. I differ from him.—T.

ingly. And he saw some having beautiful forms; and others deformed,—and both possessed of splendour. And (Hanumān) saw there their wives worthy of noble ornaments and endowed with eminent beauty; of spotless character; possessing great potency; like unto stars in point of excellency of conduct,—displaying side-glances and other tokens of dalliance, —engaged in dear drinking. And at dead of night Hanumān saw some females blazing in beauty, affected simultaneously with bashfulness and bliss, on being embraced by their paramours, like birds embracing their mates. And the sensible Hanumān saw there other females seated in stately halls,—lying in happiness on the laps of their lovers,—beloved of their lords—intent on virtue,—married women,—under the influence of Madana. And Hanumān saw some without sheets, like unto golden streaks,—paragons among women—of the hue of molten gold,—and some of a moon-like complexion, endeued with loveliness,—bereft of their beloved. And that exceedingly heroic monkey saw females in their homes experiencing the height of joy in the company of their beloved dear unto their souls; charming with blossoms; filled with gladness; and enchaining the hearts of their lords with their loveliness. And Hanumān saw crowds of faces like unto the Moon displayed,—with elegant eyes furnished with lovely lashes, and side-long looks; and multitudes of ornaments resembling beautiful lines of lightning. But Hanumān saw not Sitā, of the highest lineage,—ever abiding by the way of righteousness; born in a royal line,—like unto a delightful and well-begot plant,—of a slender frame,—sprung from the mind (of Brahmā himself); established on the eternal road (of chastity); having her gaze fixed on Rāma; always engrossed in the contemplation of Rāma,—the mind itself of her lord,—who had entered through and through into the heart of her graceful lord,—ever superior to all other women; oppressed with the grief of separation; and having her throat afflicted with

the vapour of grief; who formerly had her throat graced with that best of ornaments—the *nishka*; of excellent eye-lashes; having a mellifluous voice; like unto a peahen ranging in the woods; (now) like unto an indistinct lunar lining, or a streak of gold covered with dust, or the color of a sore-scar, or a gold-leaf broken off by the wind. And not finding, (after so long a search) the Sitā of the lord of men,—the spouse of Rāma; best of those skilled in speech the monkey, deeming himself as having suddenly lost his skill in search, was overwhelmed with sadness.

SECTION VI.

WENDING about at will on the roofs of seven-storied edifices, that monkey capable of assuming any form that he chose, began to range Lankā with speed. And (at length) that auspicious one arrived at the mansion of the Rākshasa chief, surrounded by a shining wall hued like the Sun; protected by terrible Rākshasas, like a mighty forest by lions. And as that foremost of monkeys saw the mansion, with fretted arches plated with silver and embellished with gold,—beautifully abounding in splendid courts and gateways; containing elephant-drivers, and heroes knowing no fatigue; ever coursed by irrisistible steeds drawing cars, and curious vehicles, covered over with skins of lions and tigers, resounding with bells hung thereon, and embosoming effigies of ivory, gold and silver,—the locality of mighty cars, and the home of mighty car-warriors; filled all around with many thousands of divers beauteous and dainty birds and beasts; well protected by meek Rāksha warders at the outskirts; thronged about with magnificent dames of the first order; containing gems of joyous damsels—the abode of the foremost Rākshasas—sounding like the sea with the sounds

of superb ornaments; affluent with regal insignia and excellent sandals; crowded with mighty ones, like a vast forest with lions; reasonant with trumpets and drums; and ringing with the blares of conchs; where the ever adored offspring of the Parvas was always worshipped by the Rākshasas; solemn like the sea; and resounding like the ocean itself,—the mighty mansion of the high-souled (Rāvana); clad in costly jewels; scattered with precious gems—as that mighty monkey beheld (Rāvana's residence), he set about searching for Sitā.* And that mighty monkey concluded, "This is the ornament of Lankā bodied forth beautifully to the view, covered with elephants, steeds and chariots." And there in the vicinity of Rāvana's mansion,† Hanumān began to range the dwellings of the Rākshasas from one to another, as well as all the gardens (located there). And without experiencing any agitation, he observing (everything), ranged the palaces. Then that one endowed with wondrous motion, with a bound entered Prahasta's palace; and then with another, that (monkey) possessed of energy entered the abode of Mahāpārçwa. Then that mighty monkey entered into the abode of Kumbhakarna, resembling a mass of clouds; and thereafter that of Vibhishana; and then that of Mahodara, and then that of Virupāksha; and then the abode of Vidyujjibha, and then that of Vidyunmālā;—and then that mighty monkey with a bound entered into the abode of Vahudànshtra. And then that leader of monkey-bands gifted with great speed leapt into the abode of Śuka, and next into that of the intelligent Sārana, and next into that of Indrajit. And that foremost of monkeys went to the mansion of Jambumāla, and of Sumāla,—and (then) to

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* The syntactical co-herence is, as is natural in so colossal a sentence, grievously loose here. I have, however, tried my best to supply the *lacunae* in the passage.—T

† Rāmānuja says that *Hanumán began to range the dwellings about the wall environing Rávana's mansion.—T.*

the abode of Rashmiketu, and Suryyasachu. And (next) that powerful monkey leapt into the mansion of Vajrakāya; and (next) the Wind-god's offspring entered the house of Dhumrāksha, and (next) that of Sampāti, and the grim Vidyudrupa, and Phana, and Vighana, and Sukanābha, and Chakra, and Satha, and Kapatha, and Hraswakarna, and Danshtra, and the Rākshasa Lomasa, and Yudhyonmatta, and Matta, and the horseman, Dhwajagriva, and of Vidyujjibha and Vijibha, and of Hastimukha, and of Karāla, and Viçāla, and of Sonitāksha. The illustrious offspring of the Wind, Hanumān, one after another, leapt into all these noble edifices. And that redoubtable monkey observed the affluence of all these (Rākshasas) possessed of prosperity. And having bounded over the mansions of all situated around, that one blessed with auspiciousness, at length came to the very mansion of the monarch of the Rākshasas. And that tiger-like monkey—the best of his species—ranging around, saw Rākshasis of frightful eyes, alternately mounting sentry over the couch of Rāvana—bearing darts and maces in their hands, and equipped with javelins and clubs. And (there) in the residence of that lord of the Rākshasas, he beheld various bands of Rākshasis, as well as Rākshasas of gigantic frames, upraising various kinds of weapons; and steeds of exceeding fleetness, red, and white, and black; and first-rate elephants, possessed of eminent grace, capable of crushing hostile elephants, and well trained in arts relative to their species—like Airavata himself in conflict. And there in that mansion he saw (all these elephants), destroyers of hostile hosts—like unto pouring clouds, or hills, sending up fountains, rumbling like unto clouds, and invincible in battle by foes. And that monkey, son unto the Wind-god, saw in the mansion of the lord of Rākshasas, Rāvana, hosts by thousands; and cars of various forms of glittering gold, furnished all over with golden net-works, resembling the risen sun; and graceful

grots ; and picture galleries ; and sporting saloons, mountains composed of wood,* captivating structures dedicated to dalliance, and dwellings for day-dalliance,†—saw he in the mansion of the Rākshasa monarch. And he beheld that charming mansion resembling Mandara, filled with places for peacocks‡; thronged with pennons and flagstaffs,—a very mine of countless gems,—a field of treasures spread around,—where persons of intrepid calmness were engaged in acts tending to the safety of the treasures,—resembling the mansion herself of Kuvera. And on account of the lustre shed by the gems, as well as the energy of Rāvana himself, that mansion appeared splendid like the ray-furnished Sun in all his glory. And the chief of monkey-bands saw bed-steads and seats of gold and white vessels. And Hanumān entered the mighty mansion, containing clay formed by *Madha*§ and *Āsava;*|| filled with gemmed cans ; charming ; free from impediments ; resembling the mansion herself of Kāma,—like the abode of Kuvera,—resonant with the sounds of bangles and the tinklings of zones, as well as with the beat of *mridanga*-hides and other eloquent musical instruments ; with palaces close on each other ; thronged with hundreds of females (like unto) jewels ; and containing capacious enclosures.

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* Designed for sport.—T.

† The conception of day-dalliance met with in *Vidya Sundara* of Bhārata Chandra Roy, the Bengali poet, is found to have first originated with Vālmiki.—T.

‡ Sportive peacocks.

§ Spirituous liquor distilled from the blossoms of the *Bassia latifolia*. According to some, a spirit distilled from grapes.—T.

|| Spirit distilled from sugar or molasses.—T.

SECTION VII.

AND that one endowed with strength saw that row of ructures fitted up with golden windows, studded with lapis zulis, and containing birds ; like unto a mass of clouds in season of great rains, crowned with lightning, and fraught ith fowls. And he saw various structures close to one other. to which excellent conchs, arms and bows lent lustre; well as huge and splendid towers belonging to edifices sembling mountains. And the monkey beheld mansions, :asuring various kinds of wealth, which were held in regard both gods and Asuras,—devoid of every defect ; and iich had been won (by Râvana) through his own might.* id (Hanumân) saw the mansions of the lord of Lankâ, :ated in strict conformity with æsthetic laws,—appearing as they had been constructed by Maya himself,—which had the earth beneath every excellence. And then he w the mansion of the lord of Rakshas himself, surpassing e best structures ; like unto a mass of towering clouds ; ptivating ; boasting of a beauteous golden appearance ; rthy of his own power,—and of incomparable loveliss ; appearing as if the celestial regions had dropd down on the earth ; blazing in beauty ; teeming with untless gems ; like unto the brow of a mountain strewn th the blossoms and the dust thereof of various trees ; and umined by the foremost females,—appearing like a mass clouds containing lightning, or the witching welkin :nished with grace, afloat with excellent swans. And anumân) saw the car variegated with countless gems ; like to the top of a mountain variegated with innumerable :tals ; or like the firmament garnished with the moon and the

* *Swavalendrjitam.*—Another meaning is: *(mansions) into which Hanumân id entry through his own might.—T.*

planets,—or like clouds of diverse hues fused into a homogeneous whole. The place in the car designed as the seat of the many, was filled with rows of hills ;* its hills were filled with trees ; its trees were filled with flowers ; and (finally) its flowers were filled with leaves and filaments. And (in it), where white mansions were reared, there were tanks filled with fair flowers ; and lotuses furnished with filaments ; and picturesque woods ; and liquid lapses. And the mighty monkey beheld there the great chariot going after the name of *Pushpa*, appearing beautiful, wheeling round in the splendour of the gems—which had surpassed even the cars pertaining to the abodes of the celestials. And (in that car) were birds made of lapis lazulis ; and (other) birds composed of silver and coral ; and variegated serpents made of various precious metals ; and fair-bodied steeds resembling those of superior breeds ; and there were constructed birds having graceful mouths ; and fair, tapering, playful and contracted plumage, bearing blossoms made of coral and gold,—like unto the very plumage of Kāma himself. And there were elephants possessed of graceful trunks, bearing fillaments ; and with their trunks bearing lotus leaves,—engaged (in showering water on Lakshmi) ; as well as the goddess, made with fair arms, seated on a pool with a lotus in her hand. Thus entering that graceful mansion, like unto a mountaln containing charming caverns, (Hanumān) was seized with wonderment. And once again (entering that charming mansion), like unto a taking and fragrant tree during spring furnished with holes, Hanumān was seized with wonderment. Then ranging by bounds that honored city ruled by the arms of the Tenfaced one, he, not finding the highly regarded and extremely distressed daughter of Janaka, who had won over her grief by contemplating the virtues of her lord,—(was affected with sorrow). And, not seeing Janaka's daughter, then the heart of that high-souled one, honored for his character by the

* Composed of gold and gems.—T.

world, of schooled self, ever ranging by the way chim-
ı with morality, and having the scriptures for his eye-
—as he ranged about,—was oppressed with grief.

SECTION VIII.

——:o:o:——

rAYING in that mansion, that intelligent monkey, the
ing of the Wind-god, beheld that splendid ærial car,
eous with excellent jewels, and furnished with windows
rnished gold. And the car, embellished with transcend-
y beautiful figures,—belauded by Viçwakarmā himself
nstituting the acme (of his art),—which, mounting the
ı, looked like a mark of the Sun's orbit,—appeared
ndent. And there was nothing in that car which was
ade skilfully ;—nothing that did not look like a precious
(sprung spontaneously on its person),—and the style
yed in its various parts surpassed anything that could
und in the cars of the celestials themselves,—and every-
in that car was executed in the highest style of excel-
—(that car) obtained (by Rāvana) in virtue of prowess
ɡ from asceticism and contemplation (of the Deity);
le of repairing wherever (the owner) wished to wend;
ying various kinds of constructive skill; composed of
ials procured from diverse sources,—such as were worthy
celestial car; fleet-coursing in consonance with the
ıf its master; incapable of being approached;* equal
the wind in celerity; the source of happiness unto
ious, high-souled, and pious ones—possessors of
; fineless'† and high rapture; coursing through the
ıent in a variety of ways,—the congeries of all wonderful

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the impious. Another reading is *duravaram*—incapable of being
ıd by the enemy.—T.

le Othello.—T.

things,—adorned with ranges of chambers; captivating to the mind; stainless as the autumnal Moon; furnished with splendid summits, like the crest of a mountain; which was borne by rangers of the night, given to mighty meals, ranging the sky, with faces graced with ear-rings; and by thousands of ghosts possessed of terrible speed, having expansive, winkless and rolling eyes. That heroic first of monkeys saw that excellent car, beauteous with vernal blossoms,—fairer than the month of spring and furnished with flowers.

SECTION IX.

—o:o—

And located within that excellent mansion, Hanumân, son unto the Wind-god, saw a superior and grand structure, stainless and spacious; half a *yojana* in width and one in length,—belonging to the lord of the Râkshasas, and abounding with many a palace. And searching for Videha's daughter, the large eyed Sitâ, that slayer of enemies, Hanumân, ranged all through (this edifice). And Hanumân beheld the goodly edifice where the Râkshasas used to dwell in common. And (at length) that one came upon the mansion itself of the lord of Râkshasas, having three-tusked and four-tusked elephants, and protected by persons with upraised arms, and covering a capacious area. And (Hânuman beheld) the residence of Râvana, thronged with his Râkshasi wives, as well as with princesses forcibly brought thither (by him),—like unto the sea teeming with alligators and *makaras*, abounding in *timingilas* and fishes and snakes, and agitated by the force of the wind. The same enchanting splendour that is in Vaiçravana or the ray-riding Moon, remained ever constant and abiding in Râvana's abode. And the prosperity of king Kuvera, or Yama, or Varuna, was here present in the house of the Raksha,—or even surpassed by the pros-

perity (of Rāvana). In the midst of that mansion the Wind-god's offspring found another,* excellently constructed, having innumerable mad elephants ;—that noble car embellished with all gems, entitled *Pushpaka*, which had been constructed in heaven by Viçwakarmā for Brahmā himself,—which Kuvera obtained from the Great-father through high austerities,—and which, vanquishing Kuvera by his prowess, the Rākshasa chief got possession of. And the mighty monkey ascended the splendid car *Pushpaka*, containing figures of wolves,—made of *Kárttaswara* and *Hiranya* ; graced with ranges of goodly pillars ; as if blazing in splendour ; throughout garnished with narrow secret rooms and saloons, piercing the heavens, and resembling Meru or Mandara, and like unto the flaming Sun ; skilfully reared by Viçwakarmā ; with golden staircases and graceful and grand raised seats, rows of golden and crystal windows, and daises composed of sapphires, emeralds and other superb gems ; embellished with noble *vidrumas*, costly stones, and round pearls, as also with plastered terraces ; pasted with red sandal, like unto gold, and furnished with a sacred aroma ; and resembling the sun new risen. And stationed thereon,† Hanumān smelt the rich odour of viands and drinks that was spreading on all sides ;—and like one dear friend smelling another, he also smelt the mighty Air, impregnated with aroma, which seemed like embodied Odour. And (the Air) said unto Hanumān,—"Come here, where that Rāvana is." Then (descending form *Pushpaka* and repairing to that sleeping apartment of Rāvana), Hanumān saw the same, grand and graceful ; belonging to Rāvana ; of transcendent beauty ; comely like unto a lovely lady ; diversified with jewelled staircases ; illumined with heaps of gems ; with its terraces constructed of crystal ; having

* *The car Pushpaka*, according to Tirtha, whose view is accepted by Rámánuja. According to Kataka, *Vesma* means a *bedchamber of husband and wife.*—*T*,

† *i. e.* on Pushpaka.—T.

statues of ivory, pearls, diamonds, coral, silver and gold; adorned with jewelled pillars; and embellished all round with pillasters; and upheld on all sides by straight, elevated and gorgeously ornamented pillars of equal dimensions, resembling prodigious wings,—(the mansion) appearing to tower to the sky; containing spacious and parti-colored woolen cloths bearing the marks of the Earth*; extensive as the Earth is, with kingdoms and dwellings; resounding with the roars of infuriated elephants; redolent of divine fragrance; furnished with gay canopies; inhabited by the sovereign of the Rakshas; cloudy with *aguru* and *dhupa*; spotless; of a swan-like whiteness; engarlanded with flowers and leaves like unto the dappled and brilliant cow (of Vasishtha); bringing delight unto the heart; and enhancing the grace (of all creatures); removing sorrow; noble; and the generatrix of Grace herself. And as soon as Hanumân entered the mansion protected by Râvana, it like a mother regaled his senses with their proper objects. "This must be *swarga*, or the region of the immortals, or the city of Amarâvati, or the supreme Siddhi—"† thought the Wind-god's offspring. And he saw the golden lamps (shorn of their brightness),‡ like unto gamblers worsted at dice by others exceedingly skilful, and, in consequence, plunged in thought. And (Hanumân) conceived that (Râvana's sleeping apartment) was in a conflagration, on account of the display of the lamps, Râvana's energy, and the splendour of the ornaments. And when the night had been half spent, (Hanumân) saw thousands of superb dames, adorned in various attires, and bearing apparels of diverse hues, and wreaths,—who having given up sport, and come under the influence of wine and sleep,—

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* *i. e.* four-cornered, The Earth, in Hindu cosmogony, is a flat surface having four corners.—T.

† *Swarga* is the region where persons reap the fruit of Jyotishtoma, &c. *Siddhi* is Illusion spread by Gandharbas.—T.

‡ By the superior splendour of Rávana.—T.

were fast asleep on woolen sheets. And in consequence of the silence that reigned (in that apartment) embellished with (ornaments), it resembled a large lotus-grove, where the swans and the black bees are silent. And the Wind-god's offspring beheld the countenances of those beauteous women, with closed eyes,—having their lashes shut through languor; and odorous with lotus-perfume. And their faces appeared like lotuses blowing on the expiry of night and closing their petals by night. "These lotus-faces like unto very lotuses themselves, ever the six-footed ones* seek once and again." Thus thought with discrimination the graceful, mighty monkey; and on account of their perfections, he confessed those countenances to be equal to water-sprung† (lotuses). And that apartment, in consequence of being graced by those women, appeared splendid, like the autumnal, complacent sky decorated with the stars. And surrounded by them, the Râkshasa chief resembled the fair Moon encircled by the stars. "Those stars that drop from the firmament on their virtue deteriorating, have assembled here in a body," thus thought the monkey at that time. And the shine, form, and splendour of those females resembled, forsooth those of magnificently displayed, noble and lustrous stars. And on account of their having been bereft of consciousness through sleep, induced by fatigue brought on by drink (and dance), their hair was dishevelled, and their full wreaths and goodly ornaments lay scattered about. And some of those paragons had got their beauty-spots, smudged; and some, their bangles loosening off; some, their chains running to one side. And others had their pearl necklaces burst,—and their cloths getting away (from their persons), and the chains of their zones straying irregularly;—resembling way-worn mares. And others again were without their ear-rings, and had their garlands torn and crushed; and resembled

* *Shatpada*—six-footed—a name of the black bee.—T.

† *Salilodbhavas*,—water-sprung—a name of the lotus.—T.

blossoming creepers, trodden down in a vast forest by mighty elephants. And the pearl chains of some shining females resembling moon beams, having got topsy-turvy, was lying like sleeping swans between the breasts of the damsels. And the lapis chains of some resembled water-crows;* and the fine golden chains turned upside down of others appeared like ruddy geese. And those ladies resembled rivers having hips for banks; containing swans and Kârandavas, and beautified with ruddy geese. And those sleeping females appeared like streams; having *Kinkinis* for their ripples; and large gold lotuses†; marks‡ of amorous encounter on their persons for ferocious aquatic animals; and perfections,§ for their banks. And on the tender frames, as well as on the tops of the breasts, of some graceful scratches consequent on pressure, appeared like ornaments. And the scarf-ends of some stirred by the air that was blowing about their faces, flapped on them again and again. And at the nether part of the faces of Râvana's wives, they (the scarf-ends) appeared beauteous like uplifted streamers of exceeding elegance, composed of many-hued golden yarn. And the ear-rings of some dames possessed of a pleasant sheen, stirred by the air that was breathing about their faces, were undulating gently. And the sweet breath of their faces, naturally fragrant, and redolent of sugar and *âsava*, was then regaling Râvana. And out of fear sprung from sleep and intoxication, some of Râvana's wives were again and again smelling the faces of those, co-wives with them, taking the faces to belong to Râvana. And from their hearts being firmly fixed on Râvana, those excellent women, having their sense

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* *Kadamva*—a drake; or, according to some, a teal; a gander; or the species *gallinula porphyria*.—*T.*

† *i.e.* the faces of the females are meant. Another meaning is, *gold for large lotuses*.—*T.*

‡ *Vilâsa* may also mean arch displays by way of coquetry.—T.

§ *Yasa*, according to some, here means *grace*.—*T.*

of separateness removed, (albeit thus dealt with), did what was dear unto them.* And other females, making their gay scarf-ends (for their sheets), and making their arms, their pillows, were lying down there. And some were lying on others' bosoms ; and others again, on the arms of the latter. And some lay on the laps of others ; and others, again, on the breasts of the latter. And they reposed on each other's thighs, flanks, waists, and backs ; and coming under the influence of wine and amour, they lay on each other's persons. And those females having elegant waists, receiving pleasure from the contact with others' persons, were sleeping there, with their hands fastened by each other. And that garland of females strung by the threads of their hands, appeared beauteous, like a real wreath strung on a thread, with maddened black bees (seated thereon). And that multitude of females in a medley appeared like an assemblage of blooming plants in the month of Chaitra,† with its wreaths formed in consequence of their coming in contact with one another, and of its clusters touching each other, on account of the breeze blowing ;—with the plants encircling the graceful (necks of the trees),—and rife with Bhramaras chasing each other.—And although the ornaments of those women wearing ornaments, attires and wreaths, were put on proper places ; yet (on account of the profusion of the ornaments themselves, as well as because of the circumstance of the dames' sleeping),‡ it was difficult to ascertain which ornament belonged to one damsel and which to another. And it seemed as if, Râvana having attained rest (through

* The sense is very imperspicuous only by reason of the unskilful use of the pronouns. *The damsels kissed did not resent the act ; but kissed the kissers in turn.—T.*

† March-April.

‡ In consequence also, remarks the commentator, of the uniformity running through the ornaments, as well as of the close contact of the persons of the ladies.—T.

sleep), the flaming golden lamps furnished with various rays, were gazing at the girls with winkless eyes. Daughters of Rājarshis, of Vipras, of Daityas, of Gandharbas, and of Rākshasas, having come under the influence of desire, had become his wives. And all those women had been procured by Rāvana because he sought fight (with their relations) and some haughty dames, rapt with desire, had of themselves come to this place. And there was no woman there, who had been won by force by (Rāvana), possessed as he was of prowess; but they had all been subdued by his qualities. And save the surpassingly worthy daughter of Janaka, no female (had been brought), who had set her heart on another, or who had known any other before. And there was none who, being his wife, was not of high extraction; none who was defective in grace; none who was not of sterling merit; none who was not decked out in ornaments and attire; and none who was infirm; and none who was not an object of desire of her lover. And the lord of monkeys endowed with uprightness of sense, thought,—"If the righteously wedded wife of Rāghava were as one of the wives of the king of the Rākshasas, it would well for him." Again reflected he,—"Sitā is crowned with chastity and other virtues; and the powerful lord of Lankā, assuming an illusory form, hath with much ado perpetrated this ignominious act."

SECTION X.

AND there Hanumān employed in looking around, saw a grand dais made of crystal; and embellished with jewels; comparable to one belonging to the celestial regions; furnished with superb and costly sofas, having their parts painted and composed of ivory, gold, and lapis lazulis; with highly precious canopies. At one place thereof he saw a white

umbrella, adorned with beautiful wreaths, resembling the lord of the stars himself. And Hanumãn saw a splendid sofa garnished with gold, bearing garlands of *açoka* blossoms,—flaming like fire ; around which persons kept waving with their hands *chowris* furnished with hair* ; rife with perfumes of various kinds ; odorous with rich *dhupa*, spread with excellent sheets ; covered with the skins of rams ; and decked on all sides with chaplets of gorgeous flowers. And that excellent and mighty monkey beheld therein the heroic sovereign of the Rãkshasas, Rãvana, resembling a mass of clouds ; with flaming and brilliant ear-rings ; having reddened eyes ; of gigantic arms ; wearing a cloth composed of golden threads ; his person daubed with fragrant red sandal ; looking like a crimson cloud at eve fraught with lightning ; covered with noble ornaments ; endowed with eminent grace ; capable of wearing forms at will ; resembling Mandara affluent with trees and woods and shrubs ;—sleeping, having given up sport at night ; adorned with elegant ornaments ; dear unto the daughters of the Rãkshasas,—the source of happiness unto Rãkshasas ;—who had ceased from drinking,—asleep on a shining bedstead,—and respiring like a (hissing) serpent.† And reaching there, Hanumãn, waxing wondrous agitated, shrank back, as if in fear. And then arriving at the staircase, the mighty monkey, stationing himself on a dais in the middle of the stairs, gazed at the inebriate, Rãkshasa, resembling a tiger. And as the sovereign of the Rãkshasas was sleeping, his graceful bed resembled a grand cascade, beside which stands an elephant breathing odour. And Hanumãn saw the arms of the huge-bodied lord of Rãkshasas, fastened with bracelets,—stretched (there),—like unto the banners of Indra ; which had been wounded

* The commentator throws out a conjecture that artificial figures are here meant ; which mechanically performed the function herein assigned to them.—T.

† The commentator, however, interprets : *like an elephant*. *Serpent* is, I fancy, a happy rendering of *nâga*.—*T.*

by the tusk-ends of Airavata, whose plump parts had been riven by *vajra ;* and which had been torn by the discus of Vishnu ; well developed ; having equal and elegant parts ; with hard joints ; fraught with strength ; with thumbs having nails bearing auspicious marks ; having rings (on the fingers) ; covered ; formed like bludgeons ; round ; resembling the trunks of elephants ; cast on the white bed like unto five-hooded serpents ; smeared and adorned with cool, fragrant, and excellent sandal resembling the blood of hares ; pressed by paragons ; odorous with incense ; resisting (in battle) Yakshas, and Pannagas, Gandharbas, gods and Dānavas ; and the monkey saw his arms resting on the bed, like unto two beautiful and mighty serpents sleeping in the entrails of Mandara. And with both those well developed arms of his, the lord of Rākshasas resembling a hill, looked handsome like Mandara with its summits. And breath bearing the aroma of the mangoe, and the *Pannāga*, the sweet scent of the *Vakula*, the savour of viands fraught with the six kinds of tastes, and the perfume of wines, came out of the mighty mouth of the sovereign of the Rākshasas, filling, as it were, that entire chamber. And (Hanumān) beheld (Rāvana), with his countenance, aglow with ear-rings and decked with a golden diadem embellished with pearls and jewels ; daubed with red sandal ; and adorned with ; an elegant chain ; having a large, broad, and full-developed breast ; with a white silken cloth on, falling off his person ; furnished with blood-red eyes ; covered with costly yellow sheets ; appearing like a mass of unrighteousness ; breathing like a serpent, or an elephant asleep in the mighty Gangā during the rains ;—four lamps set on the golden pilars illumining four sides ; even as lightnings display the entire surface of a mass of clouds. (And Hanumān) also saw in the mansion of the Raksha chief, the wives of that huge-bodied one dear unto his wives,—lying at his feet. And that protector of monkey-bands saw them, having counte-

ances resembling the Moon displayed; decked out with elegant ear-rings; bearing unfading garlands* by way of ornamentation; lying on the arms and lap of the lord of the Rakshas. And the monkey saw women bearing noble ornaments,—lying down. And he saw golden bracelets and ear-rings at the nether ends of the women's ears,—set with diamonds and lapises. And with their fair countenances resembling the Moon, graced with comely ear-rings, that terrace looked beautiful, like the welkin embellished with stars. The slender-waisted wives of the sovereign of the Rākshasas, overcome with languor consequent on drink and amorous encounter, were fast asleep at the very places where they were seated. And another transcendentally beautiful damsel possessed of lovely limbs, skilled in dance, was fast asleep, betraying comely movements (during sleep). And another was seen asleep, embracing a *vinā*,—like a lotus with spreading petals, resting by the side of a raft. And another dark-eyed wench was asleep with her *mudduka*† on her lap, like a loving mother having a boy. Another damsel possessed of graceful limbs and a shapely bust, was lying down, hugging her kettle-drum,—like a woman embracing her lover, obtained after a long time. And one lotus-eyed female was asleep, embracing her *vinā*; like an amorous damsel hugging her fair paramour. And another girl of restrained self, given to dancing, had come under the sway of sleep, embracing her *vipanchi*‡ like a female sleeping with her lover. And another having inebriate eyes, was fast asleep, embracing her *mridanga* with her charming, plump, and tender limbs, resembling gold. Another female of faultless features, endeued with a slender frame, having been overcome by lassitude consequent on drink, was asleep, with her *panava* on the ends of her lower

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* *i. e.* celestial females.—T.

† A kind of musical instrument.—T.

‡ A kind of *Vinā*.—*T.*

garment, held fast with her hands. Another woman was sleeping soundly, embracing her *dindima*,* with another bound at her back; like a female taking both her lover and her child. Another damsel having eyes resembling lotus-petals, having come under the influence of liquor, was asleep, firmly holding her *aramvara*† with her hands. Another woman, intoxicated by wine, was discovered asleep, with her water-vessel upset; and, in consequence, appearing like a well-washed variegated wreath in spring. Another, coming under the masterdom of slumber, was sleeping, holding with her hands her twin breasts resembling golden jars. And another lotus-eyed and moon-faced fair one, coming under the governance of slumber, (was asleep), embracing another furnished with shapely hips. And eminently beautiful dames were asleep, embracing musical instruments; like wenches pressing lustful (lovers), with their breasts. And that monkey saw that lady, endeued with beauty, lying down apart in an excellent bed; adorned with ornaments containing pearls and jewels; and as if decorating that charming mansion with her grace. And the monkey saw there the yellow-hued Mandodari, having the splendour of gold; the object of (Rāvana's) desire; beautiful exceedingly,—the mistress of the inner apartment,—lying down. And seeing (Mandodari) adorned with ornaments, the offspring of the Wind-god guessed,—"This one endowed with the wealth of youth and beauty might be Sitā." And demonstrating great joy, that leader of monkey-bands rejoiced exceedingly. And thereat, (Hanumān) struck at his arms with his hands, kissed his tail, exhibited signs of glee, frolicked, sang, darted towards the pillars, shot up to the top thereof, and jumped down to the earth,—manifesting his monkey-nature.

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* A kind of musical instrument.—T.

† A kind of musical instrument.—T.

SECTION XI.

THEN resigning that line of thought,* that mighty monkey, regaining his equanimity, set out in another direction of thought touching Sitâ. "Separated from Râma, that lady is incapable† of sleeping, or eating, or decorating (her person), or drinking. And she is incapable of associating with any other person, although he were the sovereign of the celestials himself. And even in all heaven there is none who is equal to Râma. She is some other." Assuring himself of this, that foremost of monkeys, eager to behold Sitâ, again began to range in that place set apart for drinking. Some were tired out with sporting; some with singing; some with dancing; and some were fast asleep through intoxication. And some supported themselves on *murajas*, *mridangas*, or *chelikas*; and some women were sleeping on excellent sheets. And that leader of monkey-bands saw (that place of drinking) filled with thousands of women, adorned with ornaments engaged (in their sleep) in depicting each other's loveliness; and explaining the sense of songs; conversant with season and place; understanding the meanings of words chiming in with season and place ‡; and skilful at play. And at other places also he saw thousands of superb and youthful dames fast asleep,—employed in talking of each other's beauty. And that leader of monkey bands saw (women) versed in season and place, and understanding the meanings of words consonant with season and place. And in the midst of them all, the lord of the Râkshasas looked splendid like an ox in a spacious stall

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* *i.e.* that Mandodari was Sitâ.—T.

† The text has *na saptum arhati*; *lit.*, *it behoveth (Sitâ) not to sleep.* The sense, however, is as given above.—T.

‡ All this, remarks Râmânuja, appeared from their talk during sleep.—T.

in the midst of stately kine. And surrounded by them, the Rākshasa chief appeared beautiful like a gigantic elephant in a forest, surrounded by female elephants. And in the abode of the huge-bodied Rākshasa chief, that tiger-like monkey saw that place of drinking, furnished with every object of desire. And in that place set apart for drinking, he saw heaps of the flesh of buffaloes, deer, and boars, arranged separately. And that tiger-like monkey saw in capacious golden vessels flesh of fowls and peacocks, which remained (after the repast). And Hanumān saw the flesh of boars, and *Vâdhrinasas** *Sulyas*, deer, and peacocks, seasoned with curds and *Sauvarchala*;† and *Krikalas*,‡ and goats of various kinds,—flesh of hare half-fed,—*Ekaçalyas*,§ and buffaloes,—all chopped and dressed; and lickable and drinkable viands sharp and mild; and edibles sharp and mild; and *Râgakhândavas*‖ containing sugar and acid, capable of improving a vicious palate. And with large and costly stray bangles and bracelets; and scattered cans,—and diverse kinds of fruit; and wreaths of flowers, the pavement attained exceeding beauty. And with elegantly jointed bedsteads, arranged (around), the scene of wassail appeared aflame without fire. And with meat consisting of many ingredients, fraught with diverse tastes, seasoned with many substances, and dressed by skilful cooks,—arranged separately in the scene of revel; and with noble and pleasant wines, natural¶ and artificial,—*âsavas* from sugar; and *Mâdhvika*,$ and *âsavas* from flowers and fruits; and impregnated separately

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* A species of birds, having, according to *Vishnudharma*, dark throats, red veins, and white wings. According to others, a kind of goats.—T.

† A kind of salt.—T.

‡ A kind of partriges.—T.

§ A kind of fish.—T.

‖ According to some, a preparation of the juice of grapes and pomegranates, mixed with sugar, *etc*. According to others, black cakes having six kinds of relishes.—T.

¶ Natural wines—such as *Kâdamvari etc*., which require no preparation.—T.

$ From honey. According to some, from grapes.—T.

with different kinds of fragrant dust,—the pavement, furnished with inuumerable garlands, surrounded with golden water-vessels and crystal bowls, and golden water-pots, looked exceedingly beautiful. And the monkey saw that foremost of all places set apart for drinking, containing silvern and golden jars. And that mighty monkey saw golden wine-vessels studded with gems, all filled with wine; and some with half full of liquor, some with their wine entirely exhausted,and some full of liquor. And (at some spots) he saw various kinds of viands, and at others wines ranged in rows, and at others the wine-vessels remaining half full. And there were many bedsteads belonging to fair ones, remaining vacant; and at some places excellent women were sleeping touching each other. And at one place, a female, borne down by the force of sleep, forcibly possessing herself of another's cloth, and wrapping herself therewith,—went to the bed of that one, and was indulging in sleep.—And with their breath, their variegated wreaths and the cloth on their persons were stirring gently, as if with a mild-blowing breeze. And laden with the odours of cool sandal,and of sweet-tasting *Sidhu*;* and of diverse wreaths and flowers, and with perfumes of various kinds,—and entranced† with (the aroma) of *sandals* suitable for use after ablution, and of *dhupas*, the air, impregnated with excellent scent, was there breathing around the car Pushpaka. And in the residence of the Raksha, there were some wenches sable, yet exceedingly witching; and some were dark-hued; and the frames of some were of a golden brilliance. And their beauty, in consequence of their coming under the governance of sleep, and their being bereft of their senses by Madana, resembled that of lotuses in a sleep. Thus that highly energetic monkey saw everything

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* Spirit distilled from mollasses.—T.

† *Murchchhita*—The commentator says, means *spreading*. I, however, here presume to go by my own light, feeble as that may be. *Entranced* will, I dare say, recommend itself to the poetical in especial.—T.

thoroughly in the inner apartment of Râvana,—but he saw not Janaka's daughter. And seeing those females, that mighty monkey, apprehending loss of righteousness, was seized with an exceeding great fear*. "Beholding a female, who is the religiously wedded wife of another, while she is asleep†, verily causeth loss of righteousness. My sight surely never seeketh others' wives; but I have beheld this one that hath ravished another's spouse." And that intelligent one, intent on attaining a knowledge of things capable of being arrived at on grounds of judgment, again reflected effectively as to his course of action: "All these unsuspecting wives of Râvana have been beheld by me; yet there are no signs that my mind hath undergone any alteration. In respect of the enlistment of the senses on behalf of any course of action good or evil, it is verily mind which is the cause; and herein my mind is righteously disposed. And I could not search for Vaidehi elsewhere; for in the matter of search, people always search for women even among women. And people search for creatures among the species to which they happen to belong: none searcheth for a lost lady among female deer. Therefore have I with a pure heart explored the entire inner apartment of Râvana; but Janaka's daughter I see not." And Hanumân endowed with prowess saw the daughters of gods, and Gandharbas, and Nāgas; but he saw not Jānaki. And not seeing her, that hero, having beheld other magnificent dames, coming out of that place, set about searching for Sitâ (afresh). And leaving the place of wassail, the graceful offspring of the Wind-god, taking extreme care, again began to search for Sitâ all about (another quarter).

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* Remembering, says the commentator, the injunction of the scriptures, "None should see a nude female."—T.

† *And therefore presumably incapable of taking care of herself.*—T.

SECTION XII.

And remaining in that mansion, (Hanumān) desirous of getting a sight of Sitā graced with a fair presence, went into bowers, and picture galleries, and night-houses ;* but her he did not find. And not finding the beloved (spouse) of Raghu's son, that mighty monkey reflected,—"Surely Sitā is not alive,—for although I have searched (through and through), yet Mithilā's daughter I have failed to find. And that girl solicitous for the preservation of her chastity, and staying in the prime path of virtuous woman,—that chaste one—hath, for certain, been slain by this chief of the Rākshasas, (ever) finding delight in iniquity. And seeing the wives of the Rākshasa monarch,—of frightful forms,—monstrous; of lurid hue ; having huge faces ; with large horrid eyes,—the daughter of Janaka hath given up the ghost from fright. Failing to see Sitā, and (thereby) annuling my prowess, and having long spent the appointed space in company with the monkeys, way have I none to present myself before Sugriva, that monkey being puissant and given to meting out sharp chastisement. Having searched the inner apartment through, and seen the wives of the Rākshasa, I do not see the chaste Sitā. Therefore vain is the trouble that I take. What, alas ! shall the monkeys assembled tell me when I shall go (to them) ? 'O hero, tell us what thou hast done, repairing there.' And not having seen Janaka's daughter, what shall I answer ? The term fixed (by Sugriva) having been past, certainly meet it is that I should fast to death. And what shall the aged Jambhavān, and what shall Angada, say ? And what, again, shall the assembled monkeys say to me when I shall have crossed over the main ? But perseverence is the source of good fortune ;

* Intended for stay at night.—T.

and perseverence bringeth about supreme happiness. Search again I will, where I have not yet searched. Perseverence, for certain, ever bringeth people to all profitable objects. Whatever one doeth with vigor, beareth fruit. Therefore will I put forth fresh dear efforts vigorously. I will search such places held by Rāvana as I have not yet seen. I have again searched the picture-galleries and the sporting-structures, and edifices, and roads passing through gardens, as well as the cars." Having thought thus, Hanumān again set about searching the subterranean abodes, religious buildings, and many-storied mansions. And flying up, and coming down, and staying, and going at places, and opening doors, and shutting others, and entering and issuing out, and falling down as if darting up, that mighty monkey began to range on all sides. There was not even space measuring four fingers in that inner apartment of Rāvana, to which the monkey did not repair. And he saw the abodes of the nobility, the daises, the trees by the crossings, the holes, and the tanks. And Hanumān saw there Rākshasas of various forms, frightful and deformed; but he saw not Janaka's daughter. And Hanumān saw there the wives of Vidyādharas; but he saw not Rāghava's beloved. And Hanumān saw there transcendentally beautiful women—daughters of Nāgas—having countenances resembling the moon; but he saw not Janaka's daughter. And Hanumān saw there daughters of Nāgas forcibly brought by the lord of the Rākshasas; but he saw not Janaka's daughter. Having seen other beauteous females, and not seeing her, the mighty-armed son of the Wind-god was oppressed with sadness. Seeing that the endeavours of the monarch of monkeys, as well as the bounding over the main, had come to nought, the offspring of the Wind-god was plunged in thought. Descending from the ærial car, Hanumān, son unto the Wind-god, his senses deprived by sorrow, was again wrought up with anxiety.

SECTION XIII.

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ALIGHTING from the car, Hanumān possessed of vigorous activity,—leader of monkey-bands—nearing the wall, looked like lightning within a mass of clouds.* And having gone round the mansions of Rāvana, and not seeing Janaki, the monkey Hanumān said,—"Striving after Rāma's welfare, I have again searched through Lankā ; but I do not see Videha's daughter, Janaki, having all her limbs endeued with loveliness. And I have explored pools, and watery expanses, and tanks, and rivers, and streams, and marshes, and woods, and citadels, and mountains, yea,—all this earth ; but Jānaki I do not find. The vulture-king Sampāti had told that Sitā was in the mansion of Rāvana. But why do I not see her (here) ? Or doth Maithili Sitā, daughter unto Janaka,† sprung in the Videha line, forcibly carried off (by Rāvana), and completely in his power, abide by the mandate (of that monarch) ? I conceive that while taking Sitā, the Raksha darted upward, he being influenced by fear of Rāma's shafts ; (and accordingly losing control over his movements), she fell off by the way. Or I fancy that while that noble lady was being carried away along the way ranged by Siddhas, she lost her life on beholding the ocean. Or I think that on account of the vehement speed assumed by Rāvana, and also oppressed with his arms, that large-eyed noble lady hath been bereft of her life. For certain, while (Rāvana) was soaring higher and higher, Janaka's daughter, rolling (on the car), dropped down into the sea. Alas ! trying to preserve her chastity, the forlorn Sitā, practising self-mortification, hath been devoured by this abject-minded Rāvana. Or that dark-

* The commentator remarks : *By this the author insinuates that the wall was of entire sapphire.—T.*

† *Knowing Brahma*, remarks Rāmānuja.—T

eyed innocent one, hath been eaten up by the wives of the Râkshasa chief, actuated by wicked motives.* (Ever) contemplating Râma's countenance, resembling the full Moon, with eyes like lotus-leaves, she, exercised with sorrow, hath breathed her last. Bewailing much with exclamations of 'Oh Râma and Lakshmana!' 'Ah Ayodhyâ!' that lady Vaidehi hath renounced her body. Or secretly kept in Râvana's mansion, that girl, like a female parrot in a cage, is weeping bitterly. How can the slender-waisted wife of Râma, born in the race of Janaka, furnished with eyes resembling lotus petals, come under the sway of Râvana? I shall not be able to say of Râma's beloved wife that she hath been sullied,† or that I have seen her, or yet that she is dead. To say this is censurable; not to say it is also such. What is my course? I find myself in a false position. Things having drifted to this pass, what should I say, now that the time hath come?' Thus thinking, Hanumân again reflected,—"If without seeing Sitâ, I repair to the abode of the lord of monkeys, what then shall I gain as the object of my exertions? This my bounding over the main comes to nought; as also my entry into Lankâ and the sight of the Râkshasas. And what shall Sugriva say? Or the assembled monkeys; or those twin sons of Daçaratha; to me when I shall have come to Kishkindhâ? And if going there, I should say a harsh speech unto Kâkutstha—'I have not seen Sitâ'—he shall renounce his life. Hearing harsh, terrible, unsufferable, fierce and foul words concerning Sitâ, calculated to set the senses on fire, he shall not exist. And seeing him come under misery, with his mind expiring, the intelligent Lakshmana, firmly attached (unto Râma), shall also cease to exist. And hearing that his two brothers are dead, Bharata also shall give up existence. And seeing Bharata dead,

* Jealousy, according to the commentator.—T.

† This is evidently the sense, having regard to the preceding *sloka*, although the commentator gives the apparent meaning of *vinastha* perished.—T.

Satrughna shall also renounce his life. And beholding their sons dead, their mothers, Kauçalyā, Sumitrā and Kaikayi, shall, certainly, resign their lives. And seeing Rāma in that plight, the lord of the monkeys, Sugriva, grateful and having his heart fast fixed in truth, shall give up his life. And Umā, aggrieved, heart-wrung, distressed and bereft of happiness, and assuming the garb of a female ascetic, because of grief for her husband, shall resign her existence. And oppressed with grief arising from Vāli, and weighed down by sorrow, the queen Tārā, also, resolving on death shall cease to exist. And in consequence of the death of his father and mother and the calamity befalling Sugriva, the prince Angada also shall next forego his existence. And the dwellers of the woods overwhelmed with grief got of (the decease of) their master, shall strike at their heads with their clenched fists and hands. And the monkeys affectionately cherished by the famous lord of the monkeys with soothing words gifts and regard, shall resign there lives. And no more in woods, and rocks, or secret spots, shall the foremost monkeys, assembled together, indulge in sports. And they, along with their sons and wives, and counsellors, distressed on account the disaster that hath overtaken their master,—shall fall from the tops of mountains down to places even or uneven. And the monkeys shall take poison, or hang themselves, or enter into flaming fire, or fast, or fall on their own weapons. I fancy that a loud wailing shall arise on my return (to that place); and the race of Ikshwāku as well as the rangers of the woods shall meet with destruction. Therefore I will not repair hence to the city of Kishkindhā; nor can I see Sugriva without Mithilā's daughter. On my not going there and staying here, those righteous-souled Mahārathas as well as the fast-fleeting monkeys, shall preserve their lives through hope (of hearing tidings concerning Sitā.) And not having seen Janaka's daughter, I will lead the *Vânaprastha* mode of life, partaking (of fruits) falling into my hands or mouth, restrain-

ing my senses, and staying at the foot of trees. Preparing a funereal pile on a tract bordering on the sea, abounding in fruits, and flowers, and water, I will enter into flaming fire. And as I sit to fast, and for effecting the separation of self from my body and centering my identity in the spirit crows and beasts of prey shall feed on my body. And I think the sages have enjoyed another way of exit. I shall, failing to see Jānaki, enter into water. My illustrious and exalted garland of fame, begot of excellent acts, hath perished for good in consequence of my not seeing Sitā.* Or restraining myself, I shall become an ascetic living underneath trees; but return I will not, without obtaining a sight of that dark-eyed damsel. If I return without seeing Sitā, all the monkeys with Angada shall cease to exist. Incalculable are the ills of my putting a period to my existence; (on the other hand) if I live, I may come by good. Therefore my life I will maintain. If I live, it may conduce to happiness." Having thus indulged in a variety of harassing thoughts in his mind, that foremost of monkeys could not cross over to the other shore (of the sea of distress). Then summoning energy, that elephantine monkey endeued with fortitude reflected,—"Or I shall slay the Ten-necked Rāvana possessed of great strength. Sitā hath been carried off; but by this I shall avenge myself. Or throwing him repeatedly into the sea, I (shall take him) and present him to Rāma, even as one presents a beast unto Paçupat."† Reflecting thus, the monkey, not finding Sitā,—agitated with sorrow and anxiety, thought,—"So long as I do not find the illustrious spouse of Rāma, Sitā, I will explore the city of Lankā again and again. If in consonance with Sampāt's speech, I bring Rāma hither, Rāghava, not seeing

* Tirtha reads *chiraratriyam* for *chirarātrya*. Then the sense is. This illustrious live-long fair-rooted and auspicious night crowned with a garland of fame, hath borne no fruit, in consequence of my not seeing Sitā. The commentator, I presume, refines a little too much.—T.

† An appellation of Siva—lit. *lord of beasts*—in allusion to animal sacrifices to Siva.—T.

his wife, shall burn all the monkeys. (Therefore) even here I shall stay, restraining my fare and mortifying my senses. All those principal monkeys ought not to lose their lives because of any act to which I may commit myself. This is the asoka wood, extensive and containing mighty trees. This I shall explore, as it hath not yet been searched by me. And saluting the Vasus, the Rudras, the Adityas, the twin Açwins, (and Rāma and Lakshmana), I enhancing the sorrow of the Rākhas, shall go into it. Having vanquished the Rākshas, I will bestow on Rāma the lady of the Ikshwāku race like the fruit of asceticism conferred on an ascetic." Having thus reflected for a space, the mighty-armed offspring of the Wind-god, his senses agitated with anxiety, arose. "I bow unto Rāma with Lakshmana, and unto the revered daughter of Janaka, I bow unto Rudra, and Indra, and Yama, and Wind-god, and I bow unto the Moon, unto Fire and unto the Maruts." Having bowed unto them all, as also unto Sugriva, the offspring of the Wind-god, surveying all the cardinal points, mentally entered the *Asoka* wood. Having mentally entered the *Asoka* wood, that monkey, son unto the Wind-god, reflected as to what he should do next. The sacred *Asoka* wood, sanctified with every purifying rite and abounding in woods, needs must be full of Rākshas. And warders, directed there to, forsooth, protect the trees; and that worshipful Soul of the universe* does not breathe here vigorously. I contract my person in the interests of Rāma, and in order that Rāvana may not see me. May all the deities along with the saints confer success on me. And may the revered self-create Brahmā, and the deities, and the ascetics, and Fire, and wind, and the much invoked bearer of the *Vajra*,† and the noose-handed Varuna, and the Moon and the Sun, the high-souled Açwinis, and all the Maruts—(confer) success (on me)! And all beings, and the

* The wind.—T.

† Indra.—T.

lord of them all,* and others that, albeit not specified in the scriptures, are yet visible in the way,—will confer success on me. When shall I behold the blameless face of that noble lady,—with its protruding nose; having luminous smiles, having eyes resembling lotus-petals; and bright as the complacent lord of stars? Ah! to-day how shall feeble forlorn one that hath been borne down by the force of the mean, abject and grim-visaged (Rāvana), fierce yet wearing (at the time of the rape), a dress tending to inspire confidence,—come in my sight?"

SECTION XIV.

Having reflected for a while, and mentally met with her, that highly energetic one leapt from the wall of Rāvana's mansion on to that (of the *Asoka* wood). And all his frame filled with delight, that mighty monkey, stationed on the wall, saw various trees having their tops furnished with flowers through spring and the other seasons,—*salas* and *asokas, bhavyas, champakas, udalakas*, and *nāgas*, and those bearing fruits resembling the mouths of monkeys; and those relative to mango woods,—with hundreds of plants. And (Hanumān) leapt into the garden like an arrow let go from the bow string. Entering into the grove, variegated all over; resonant with the notes of birds; filled on all sides with golden and silvern trees; many-hued with birds and beasts; containing dainty tracts of trees like unto the risen Sun,—the powerful Hanumān saw the place surrounded with various kinds of trees, having fruits and flowers; frequented by maddened coels and *bhramaras*, with creatures expressing happiness by their movements, birds and beasts overflowing

* Prayāpati.—T.

with spirits ; echoing with the cries of peacocks ; furnished with various species of fowls. And as he was searching for that surpassingly beautiful and blameless daughter of the king, that monkey awakened the monkeys that were sleeping sweetly. And blown against by the wind caused by the wings of the birds as they flew upwards, various and variegated trees showered down blossoms. And in the midst of the *Asoka* wood, Hanumân, son unto the Wind-god, covered over with flowers, looked lovely like a hill strewn with blossoms. And all creatures, beholding that monkey embosomed among trees and darting on all sides, took him for spring. And strewn with several masses of blossoms loosened from the trees, the Earth appeared beauteous like a damsel dight with ornaments. And shaken in diverse ways by the motion of the light fleeting monkey, the trees showered many-hued flowers. And with their leaves and tops torn, and their flowers and fruits shrivelled up, the trees looked like worsted gamblers bereft of their clothes. And shaken by Hanumân vehemently moving about, those excellent trees crowned with fruits, speedily cast off fruits, flowers and foliage. And moved by the Wind-god's offspring, the trees with their trunks left, and forsaken by the fowls were incapable of harbouring any creatures. And like youthful fair ones with hair dishevelled, their paste worn off, their upper lips with fair teeth sucked of their moisture ; and having their persons torn with nails and teeth ; appeared the *Asoka* wood with its trees shattered ; and itself ground with the tail, hands and legs (of Hanumân). And that monkey with his vehemence scattered the clusters of shrubs, like the wind violently scattering clouds in the rainy season. And ranging there, the monkey saw beautiful pavements, jewelled, silvern aud golden. And he saw there various pools filled with excellent water and having steps crusted with jewels. Their sandy soil was filled with pearls and corals, and the ground inside was made of crystal. And their banks were decked with diverse golden

trees. They were beautified with full blown lotuses, water-lilies, *Chakravakas* and *Natyuhas** and filled with the notes of swans and *Sárasas*. They were encircled on all sides with big tanks having trees on their banks and water, clear and sweet like unto nectar. They were entwined with hundreds of creepers, covered with *Santána*† flowers and filled with diverse groves and *Karaviras* serving the purpose of windows.‡ And thereupon that foremost of monkeys beheld there a mountain—the most picturesque in the world, resembling clouds, having high summits, covered on all sides with peaks and filled with hilly abodes and various trees. And that monkey beheld there a river falling down from the mountain like unto a damsel falling down from the lap of her beloved. And the branches of the trees touching the water (of the stream) resembled a fair damsel prevented by her dear companions from forsaking the company of her beloved). And that great monkey beheld further down the stream turning back like unto the damsel, pleased, going back to her dear one. And that foremost of monkeys, Hanumān, the son of Māruti, beheld, at some distance, ponds filled with lotuses and various birds. And he saw a big artificial pond full of cool water having stairs crusted with excellent jewels and its sandy banks filled with pearls. It was embellished (on all sides) with various animals, diverse trees and big mansions made by Viswakarmā§ himself. It was adorned all around with artificial forests and all the trees there bore flowers and fruits, spreading their branches like unto umbrellas and having golden and silvern pavements under them. And that great monkey beheld there one golden *Singsapa*‖ tree

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* A gallinule.—T.

† One of the trees of heaven.—T.

‡ Literally the passages means "making a gap in that forest thickly filled with trees." But Rámanuja interprets thus and we have adopted his interpretation.—T.

§ The son of Brahmá and artist of gods.—T.

‖ A tree (Dalbergia Sisu).—T.

surrounded on all sides with golden pavements. And he saw the glebe, the hill streams and many a golden tree resembling fire. By the lustre of all those trees that heroic monkey appeared as if made of gold like unto the Sun by the touch of the mount Sumeru. And having seen those beautiful golden trees, shaken by the wind and making a sound like that of a *Kinkini*;* having flowery tops and new leaves he was greatly amazed. And climbing that *Singsapa* tree enveloped with leaves that monkey, gifted with velocity, reflected—"Perchance I may see Vaidehi, exercised with grief, anxious to behold Rāma and wandering hither and thither at her pleasure. Certainly this is the picturesque *Asoka* forest of that vicious-souled one, embellished with sandal, *Champakas* and *Vakulas*. Here is a beautiful pond abounding in lotuses, thronged with birds and forsooth shall that royal spouse Jānaki repair hither. She is the beloved queen of Rāghava and expert in walking in the garden. And separated from Rāma, certainly shall Jānaki repair hither. Or she having the eyes of a young antelope and adept in roaming in the forest, exercised with thought touching Rāma, shall come here. Or she having beautiful eyes and fond of ranging in the forest, racked with sorrow in consequence of Rāma's separation, doth always frequent this forest.† Ere this, the chaste and worshipful spouse of Rāma—Janaka's daughter, used to love always the birds and animals of the forest. (The morning hath set in) and surely the beautiful and graceful daughter of Janaka fond of performing morning‡ ablutions, shall come to this river of pure water to perform them. Truly is this beautiful forest of Asoka the worthy

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* A kind of tinkling ornament.—T.

† The commentator, Ramánuja interprets this *sloka* as explaining the cause of Siât's frequentiug the Asoka forest.—T.

‡ *Sandhya* literally means the point of time which connects day and night. It however, generally means the period after sunset and before the night sets in. But here with reference to the speech which Hanumán began by the end of night, it means the morning.—T.

abode of the beloved and chaste spouse of Rāma, the lord of men. If that one of moon-like countenance breathes, forsooth shall she come to this river of cool water." Having arrived there and anxiously expecting the appearance of the spouse of that lord of men, the high-souled Hanumān hiding himself (on the Singsapa tree) enveloped with flowers and leaves, beheld all.

SECTION XV.

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HAVING stationed himself on the tree, casting his looks all around in quest of Sitā and looking down on the earth he surveyed the entire forest of (*Asoka*). It was beautified with *Santānaka* creepers and various trees, fragrant with celestial odours and was embellished on all sides. It resembled *Nandana* or the celestial garden, and was filled with various animals and birds, palaces and mansions; resounded with the notes of *Kokilas*; adorned with the ponds abounding in silvern water-lillies and lotuses; filled with many seats and coverlets and various houses having spacious courtyards; adorned with beautiful flowers of all seasons and trees bearing fruits. And the beauty of the blossoming *Asokas* resembled the effulgence of the Sun. And stationed there Māruti beheld trees as if devoid of leaves on account of the hundreds of birds, adorned with various flowers, resorting there. And he saw there the earth touched by *Asoka* trees, the removers of grief. having flowers growing from the roots and lowered down with their weight. And the entire quarter was as if ablaze with the beauty of the flowery *Karnikaras* and *Kingsukas*. And there appeared in beauty many flowery *Punnagas*, *Saptaparnas*, *Champakas*, and *Udalakas* having deeply expanded roots. And there was a thousand of *Asoka* trees, some of whom were like

gold, some were like the flame of fire and some were like dark-blue collyrium. It was like the garden of *Nandana* or like that of Kuvera or perhaps it surpassed the both in excellence. And enveloped in charming, celestial grace beyond conception and having flowers for stars that forest appeared like a second sky. Aud covered with hundreds of pearl-like flowers the forest looked like the fifth ocean. And that garden was embellished with flowers of all seasons and honey-smelling trees, and filled with diverse notes and various animals and birds. And that fragrant garden was rendered more charming with various other fragrances. And that foremost of monkeys beheld in that garden of Asoka, a round palace, situated at a distance, fragrant as the *Gandhamâdana* mountain and high as the lord of mountains. (The palace) was white as the Kailaça hill and built on thousand pillars. All its stairs were made of coral and its pavements made of burning gold. Its beauty was as if burning all along and stealing the vision of the lookers-on. It was spotless and on account of its height touched the welkin. And thereupon he beheld there (Sitâ) wearing a soiled cloth, poorly, greatly reduced by fast, sighing again and again and encircled by a band of Rākshasees. She was (however) spotless like unto the rays of the moon on the first lunar day. And her graceful beauty could with great difficulty be perceived like unto the flame of fire enveloped with smoke. And wearing a shattered and soiled yellow cloth and divested of all ornaments she appeared like a lotus stalk without lotuses.* Oppressed, racked with grief, weakened and chaste as she was, she appeared like Rohini possessed by *Ketu*. She was greatly reduced by fast, stricken with grief and anxious thoughts, disturbed with sorrow and was poorly and her eyes were always full of tears.

* This passage has another meaning—*Padmini* has two meanings—(1) lotus (2) *Lakshmi* or the goddess of wealth. The goddess of wealth is generally described as sitting on a lotus.—T.

Separated from her kith and kin and not beholding Rāma and Lakshmana* but the Rākshasees, she appeared like a hind surrounded by dogs. Her braid of long hair resembling a black serpent falling on her back it appeared as if the Earth was filled with dark-blue forests on the disappearance of the rains. She was worthy of happiness only and never knew of misery and therefore she was (now) greatly oppressed with sorrow. And beholding that one of expansive eyes rendered pale and feeble, Hanumān, by various conclusive arguments reflected within himself "She must be Sitā, for this damsel looks just like her, whom I saw, when she was ravished by Rāvana, assuming shapes at will. Having the countenance of the full-moon, beautiful eye brows, round breast, she is as if dispelling the darkness from all quarters by virtue of her grace. Her throat was yellow, and her lips were like *Bimbas*.† She was of middle stature and her limbs were all well built. She had eyes resembling lotus petals and was like the beloved wife of Manmatha—Rati and was adorable unto the whole creation like the rays of the full-moon. That one having a graceful person was seated on the earth like a female ascetic having her senses restrained. And she was sighing again and again like the timid daughter-in-law of the lord of serpents.‡ Entangled by a mighty web of grief her grace was greatly lessened and she appeared like the flame of fire enveloped in smoke. She was like unto *Smriti* of doubtful meanings, fallen wealth, lost respect, hope without any desire for gain, *Sidhi*§ of many troubles, sullied understanding and fame soiled with false rumours. That innocent one was greatly distressed for not being able to

* *Priyājanam*—literally means dear ones—but here it refers to Rāma and Lakshmana.—T.

† A cicurbituceous plant with red fruits.—T.

‡ The epithet has a special significance because through her the destruction of the race of Rakshasas was brought about.—T.

§ *Yoga* or asceticism by virtue of which final emancipation from existence is effected.—T.

attend upon Rāma, and she having the eyes of a young hind, being oppressed by the Rākshasees was casting her looks hither and thither. And with a displeased countenance, having dark-blue and curling eye lashes,and eyes full of tears, she was sighing again and again. Worthy of wearing ornamesnt but now without any, poorly, crusted with execrations, she appeared like the rays of the stars enveloped by dark-blue clouds. And beholding Sitā in that pitiable plight like unto learning for want of practice, (Hanumān) was puzzled with doubts. And seeing her without ornaments he could with great difficulty make her out like unto words having different meanings without the knowledge of grammar. And beholding that blameless daughter of the king, having expansive eyes, Hanumān, by various reasonings, reflected—"Forsooth she must be Sitā. I see at her person all these ornaments, of which Rāma mentioned unto me at the time of my departure. I behold on her ears excellent ear-rings and nicely placed *Svadangstras** and on her arms jewelled ornaments rendered dark-blue by dirt for constant use. Verily these are the ornaments Rāma mentioned unto me. I do not perceive them which had been cast off by her. But these are the rest there is not the least doubt about it. The monkeys had seen, her excellent yellow cloth made of golden fibres, on the hill. They had seen also her excellent ornaments, which cast off by her, fell on the earth with a sound. Her cloth hath been shattered by constant use but her grace hath not been rendered worse than its color. This one having a golden countenance must be the beloved queen of Rāma, who, albeit separated from him, hath not disappeared from his mind. This is that damsel on whose account Rāma being simultaneously burnt by affection, pity, grief and amour,—affection in consequence of his beloved spouse being ravished, pity for his inability to protect one dependent on him, grief for the loss of his beloved wife and amour for his dear one. Verily

* A kind of ornament worn on the ears.—T.

it appeareth from the grace of her person, from her well developed limbs and from Rāma's beauty that this worshipful damsel having dark-blue eyes must be his spouse. She has her mind fixed in him, and he in her and it is for this that she and the virtuous-souled (Rāma) have been still maintaining their being. Indeed my master Rāma hath performed a mighty task for breathes he still in her separation, without consuming himself in grief." And having beheld Sitā in this plight, that son of the Wind-god approached Rāma in mind and showered praises on his master.

SECTION XVI.

AND having eulogized Sitā, worthy of being praised and Rāma, endeared by accomplishments that foremost of monkeys again engaged in meditation. And having reflected for some time, the powerful Hanumān, having his eyes full of tears bewailed on Sitā's account (in the following strain) —"No one can withstand the course of destiny since Sitā, being the spouse of the worshipful brother of Lakshmana, ever obedient unto his elders, hath been overwhelmed with grief. The worshipful damsel is cognizant of the prowess of Rāma and the intelligent Lakshmana and for this she is not entirely depressed like unto the river Ganges at the approach of the rainy season. As regards their character, age, conduct, family and other auspicious marks they are equal and hence Rāghava deserveth Vaidehi and this one of dark-blue eyes is his." And having seen her, gold-hued and conducing to the happiness of the people like unto the Goddess of wealth, Hanumān approached Rāma in his mind and said :—"For this (damsel) was killed the mighty Vāli and Kāvanda—Rāvana's equal in prowess. For her (too) was destroyed in battle, the terribly powerful

Rākshasa—Viradha, by Rāma, putting forth his energy, like unto *Shambara* killed by Mahendra. (It was for her) that fourteen thousand Rākshasas of terrible deeds were destroyed at *Janasthana* with arrows resembling the flame of fire. And Khara was killed in battle, and Trisharā was discomfitted and the mighty Dushana by Rāma, knowing his ownself. And it was on her account that Sugriva, known all over the world, came by the wealth of the monkeys hard to acquire and amassed by Vāli. And it is for this (damsel) of expansive eyes that I have crossed the effulgent lord of rivers and have seen this city. And methinks it would have been all proper had Rāma turned on her account the whole earth bounded by oceans. If the kingdom over the three worlds and the daughter of Janaka be compared together, the former is not equal to one hundredth part of Sitā. This Sitā, the daughter of the high-souled Janaka, the pious King of Mithilā, firmly attached unto her husband, rose, covered with dust, out of the earth, in a field delved by a furrow. She is the well-known eldest daughter-in-law of the king Daçaratha, of an adorable character and unchecked prowess. And She is the beloved spouse of the pious and grateful Rāma, knowing his ownself, and has been brought under the control of the *Rākshasees.* Renouncing all luxuries, and considering not the least about miseries, she actuated by her husband's love entered the solitary forest. And satisfied with fruits and roots and ever engaged in her husband's service, she lived in the forest as much delighted as she was in her house. And that one of a golden hue, never used to afflictions and who was wont to converse always with a delighted countenance, hath now been suffering incomparable miseries. Like unto a thirsty wight longing for an abode where he might get a drink, Rāghava panteth after seeing her, gifted with an exalted character and oppressed by Rāvana. As a monarch who had lost his kingdom, is greatly delighted when he regaineth it, forsooth shall Rāghava, in like manner,

be pleased when he shall come by her. She too hath been maintaining her being in the hope of seeing Rāma again, separated as she is from her friends and deprived of all comforts and luxuries. These *Rākshasees*, and these trees enveloped with fruits and flowers—forsooth she doth not behold, but is engaged with all her heart in medidations only touching Rāma. Husband enhanceth the beauty of a female more than the dress (and therefore Sitā) beautiful as she is, doth not appear graceful, in her husband's absence. Forsooth my master Rāma hath performed a difficult act for he hath been still keeping up his life in her separation without consuming himself in grief. My heart is greatly pained knowing that she, having dark-blue eyes, resembling lotus petals, worthy of happiness, hath been possessed by grief. She, patient as the Earth, having eyes resembling lotuses, who was ere this protected by Rāghava and Lakshmana, is now being guarded by Rākshasees having terrible eyes, under the trees. Being harassed with continued miseries, the daughter of Janaka hath lost all her beauty like unto a water-lily crushed with frost, and hath come by a miserable plight like unto a doe seperated from her mate. The branches of the *Asoka* trees, lowered down with flowers are as if enhancing her grief as also the Moon of many thousand rays, at the expiry of the winter." Having reflected thus and arrived at the conclusion that she was Sitā, that powerful leader of monkeys gifted with velocity stationed himself on that tree.

SECTION XVII.

THEREUPON the Moon, white as water-lily and of clear appearance proceeded far down the welkin like unto a goose traversing the blue waters. With a view to befriend him, the Moon of clear rays, sprinkled the Wind-God's son, with cool beams. And thereupon he beheld Sitā, having a moon-like countenance, plunged in grief like unto a laden boat sunk in water. While beholding Vaidehi, Hanumān, the son of Māruta, observed at some distance, a number of grim-visaged Rākshasees. Some had one ear, some one eye, some had big ears some was without ears; some had formidable ears and some had a nose projecting upwards. And some had the upper part of their bodies unusually long and bulky, some had a long and slender neck, some had dishevelled hair, and some one's person was so thickly covered with hairs, that she appeared to have been cloaked in a blanket. Some had long ears some had a long forehead, some had a long belly, some had long breasts; some had long lips; some had their lips and chins stuck together, some had a long countenance and some had long knees. Some one was of short stature, some was tall, some crooked, some grim-visaged, some dwarfish, some one was of terribly dark colour; some had a disfigured countenance; some had coppery eyes and a fearful face. Some were terrible-looking, some copper-colored, some black, some angry and some fond of quarrelling with each other; and some had iron darts, hammers and mallets in their hands. Some had a face like that of a boar, some had a face like that of a deer, some like that of a tiger, some like that of a buffallo, some like that of a goat, and some like that of a jackal; some had legs like those of a camel, some had those of an elephant, some those of a horse and some had their heads placed on their breasts. Some one had only one

hand some had only one leg. Some had ears like those of a horse, some like those of a cow, some like those of an ass, some like those of an elephant and others had ears like those of a lion. Some had very big noses, some had crooked and others were without any ; some had noses like those of an elephant and others had their noses on their foreheads. Some had their legs like those of elephants some had very huge legs ; some had like those of a cow, some had on their legs locks of hair like unto pillars, some had a terribly huge head, some had big breasts and others had spacious bellies, Some had faces and eyes beyond ordinary proportions. Some had a long face and tongue. And some had the face of a goat, some that of an elephant some that of a cow, some that of a boar some that of a horse and some that of an ass. Some of the Rākshasees were grim-visaged and some hot-natured, quarrelsome and had darts and maces in their hands. And some terrible Rākshasees of disfigured countenances, had smoky-coloured hairs. And they were all continually drinking wine—always fond of liquor and meat, and all their bodies were sprinkled with blood for their living on gore and flesh. And that foremost of monkeys found all these grim-visaged Rākshasees seated around that mighty tree enveloped with branches. And the graceful Hanumān observed at the foot of that tree that worshipful and blameless daughter of the king Janaka. She was bereft of all effulgence, racked with grief and all her hairs were soiled with dirt. She appeared like a star fallen down on the earth on the wane of virtue. And famed though she was all over the world for her chastity, it was difficult for her now to see her husband. She had no excellent ornaments—her attachment unto her husband was the only ornament. She was imprisoned by the lord of Rākshasas and separated from all her friends, she appeared like a she-elephant separated from her band and bound and attacked by a lion, and like the rays of the Moon enveloped with

clouds at the expiry of the rainy season. Her beauty was greatly faded (in consequence of her husband's separation) like unto a stringed instrument for want of a player. And ever engaged in her husband's welfare she was thoroughly unworthy of being brought under the control of the Rākshasas. Being sunk in the abyss of grief and encircled by those Rākshasees she appeared in the forest of Asoka like unto Rohini possessed by Rāhu. And Hanumān beheld her there like a creeper divested of flowers. And having her person soiled with dirt and shorn of all ornaments she appeared in her hidden grace like unto a lotus covered with clay. And the monkey Hanumān, beheld that damsel, having the eyes of a young antelope, clothed with a soiled and shattered cloth. And though the countenance of that worshipful one was shorn of all grace, her heart did not loose its loftiness in consequence of her husband's prowess. And Sitā, of dark-blue eyes, was protected by virtue of her own character. And beholding Sitā, having the eyes of a young antelope, and terrified and casting her looks hither and thither like a hind and burning down the trees enveloped with leaves by her breath ; like unto a mass of grief and an upheaval of sorrow ; having well-proportioned limbs, and appearing graceful without ornaments, Māruti attained to an excess of delight. And beholding her having inebriete eyes, Hanumān shed tears of delight and bowed unto Rāghava. And having offered his obeisance unto Rāma and Lakshmana the powerful Hanumān, greatly delighted in seeing Sitā, remained there hidden.

SECTION XVIII.

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And beholding the forest filled with flowery trees and desiring to have a full view of her, he, well-nigh, spent the night. And at that late hour of the night, he heard the chantings of the Vedas by the Rākshasas, conversant with the six supplementary parts of the Vedas,* engaged in the performance of sacrificial rites and knowing Brahmā. And thereupon the mighty Ten-headed Rākshasa, having huge arms, awoke with the sounds of those auspicious instruments, pleasant unto ears. And awaking, that great and powerful lord of Rākshasas, having his cloth and garlands loosened, began to think of Vaidehi. And that Rākshasa, puffed up with pride, was passionately attached unto her and so he could not restrain his amour in him. And so adorned with all ornaments, he, casting his looks on the roads containing jewelled and golden gates and appearing in grace, entered the forest of Asoka, filled with various trees containing fruits and flowers of all seasons and with ponds; beautified with various flowers; variegated with inebriete and wondrous birds; filled with various beautiful wolves; thronged with various deer and covered with fruits fallen on the earth. And one hundred damsels followed in the train of the son of Pulastya† like unto the damsels of the celestials and Gandharvas following Mahendra. And among those fair ones, some carried *chowries* and some fans. And some carrying water in golden jars headed the train while others carrying the golden throne covered with a coverlet followed it. And a favourite damsel carried in her right hand a jewelled drinking bowl filled with wine. And another carrying the white

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* Grammar, Prosody, astronomy, pronounciation, the meaning of the unusual terms and the ritual of the Hindu religion.—T.

† Refers to Rāvana, Pulastya being his father—T.

umbrella having golden ribs resembling the full moon and goose, followed in the train. And in this wise the excellent wives, of Rāvana, having their eyes rendered sleepy with sleep and wine, followed their heroic husband like unto lightnings following the cloud. Their necklaces and *keyuras* were displaced, paste faded, hair dishevelled and they had drops of sweat on their faces. With sleep and intoxication, were reeling those fair ones of beautiful countenances, having their hairs with garlands disbanded and their persons wet with perspiration. And in this way those beloved wives, (of Rāvana) having inebriete eyes, followed, out of amour and reverence, their husband. And their mighty husband, brought under the control of amour and having his mind firmly attached unto Sitā, proceeded slowly. And that monkey, son of Māruta, heard the sound of *kanchees* and *nupuras* of those excellent damsels. And the monkey Hanumān also beheld Rāvana, of extraordinary deeds and of inconceivable prowess and strength, at the gate. His whole body was seen on all sides by the light of the lamps lighted with perfumed oil and carried by the Rakshasees before. He was inflamed with amour, pride and haughtiness and his expansive eyes were coppery and idle. And he appeared like Cupid himself just appearing in view, leaving behind his bow and arrows. And holding his excellent robe, covered with flowers, washed, set with jewels and white as the foam of the churned nectar, he placed it in its proper place. And Hanumān,hiding himself on the tree, in the midst of many leaves and flowers, tried to recognise him as he approached. And beholding him, that foremost of monkeys saw that highly famous king Rāvana, surrounded by his excellently beautiful and youthful wives, enter that forest of enjoyment filled with birds and animals. There was a warder by name Sankukarna in that forest—highly powerful, wearing various ornaments and addicted to drinking. And by him was seen that lord of Rākshasas—the son of *Visravasa.* And

that highly energetic monkey beheld that effulgent (Rāvana) surrounded by excellent damsels like unto moon encircled by stars. And beholding him the monkey reflected—"This must be Rāvana—for he is the person whom I saw sleeping in an excellent apartment in that city." Thinking this, that highly effulgent son of Māruta—Hanumān leaped (high upon another branch). And effulgent as he was, that highly intelligent monkey hid himself on a branch covered with leaves, being unable to stand before the effulgence of that Rākshasa. And Rāvana proceeded in that way, being anxious to behold the blue-eyed Sitā, having spacious breast, excellent hips and a lock of black hair.

SECTION XIX.

AND thereupon beholding Rāvana—the lord of Rākshasas, gifted with youth and beauty and adorned with an excellent dress, that excellent and blameless daughter of a king, Vaidehi, trembled like unto a plantain tree shaken by the wind. And having covered her belly with her legs and her breast with her hands, that one, having charming colour and expansive eyes, cried aloud. And arriving there the Ten-necked one beheld Vaidehi, guarded by the Rākshasees, poorly, racked with grief like unto a boat sunk in an ocean. Subject to hard penances, she, seated on the bare earth, appeared like a branch of a tree fallen on the ground. Her limbs, where he used to wear ornaments, were covered with dirt and albeit worthy of ornaments, appeared without any like unto a lotus covered with clay and therefore shining very indistinctly. And she was proceeding as it were unto that lion of a king—Rāma, knowing his own-self, in her mind's charriot drawn by the horses of resolution. And not beholding the end of her grief, that damsel, attached unto

Râma, was keeping alone and reduced to a skeleton and overwhelmned with anxious thoughts and grief. And she was troubled like unto the daughter-in-law of the lord of serpents, of impeded course by means of incantations, and stricken with grief like unto Rohini, possessed by *Ketu*. And although born in a pious family, well behaved and good-natured and married according to their rites, she appeared to have been sprung from a low race and wedded according to their base ceremonials. She seemed like mighty fame disappearing, like respect disregarded, like intellect waning and hope disappointed; like a sacred altar trampled, like royal mandate disobeyed, like the quarters burnt by a fire-brand; like offerings unto God soiled; like the disc of the full-moon stricken with darkness, a lotus distressed, an army without a leader; like the rays of the moon enveloped with gloom, like a river of shallow water, like a sacrificial altar possessed by an outcast, like the flame of fire extinguished; like water fowls terrified and lotuses disturbed and petals crushed by the trunks of elephants. And her grace greatly famished by the absence of her husband she appeared like a river whose liquid contents were dried up. And not cleaning her limbs she appeared like a dark night. And that one of graceful limbs, tender and worthy of living in a jewelled abode, being stricken with grief, seemed like a dried lotus-stalk just extracted from its bed. And she like the daughter-in-law of the lord of elephants,caught,separated from her band and tied to a pillar,was overwhelmed with grief and was sighing again and again. A long lock of dark-blue hair, taken not the least care of, was on her back; and with this she appeared like unto the earth covered with dark-blue forests at the expiration of the rainy season. With fasts and grief, anxiety and fear, she was greatly weakened and reduced and gave up eating and took recourse to asceticism only. Stricken with grief, she seemed to have been offering prayers unto that foremost of Raghus for the destruction of the Ten-necked one, like

those unto the deities with folded hands. And beholding blameless Maithilee, having expansive eyes with beau eye lashes, greatly attached unto Râma, and wee Râvana tempted her for his own destruction.

SECTION XX.

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THEREUPON Râvana, with sweet words and gestures pressed his own desire unto Sitâ, poorly, deprived of encircled by Râkshasees and leading the life of an asc "O thou having thighs like the trunks of elephants, thou hast, beholding me, hidden thy breast and belly, per thou art afraid of exposing thy person unto me. I do for thee, O thou having expansive eyes ; do thou es me, O my dear one, O thou gifted with all accomplishm and pleasant unto all persons. O Sitâ, here is no hu being or any Râkshasa assuming shapes at will, do therefore renounce all fear from me. O timid dar for certain it is the virtue of the Râkshasas that they al visit others' wives or come by them by force. In spi this, O Maithilee, I do not touch thee for thou art not u the influence of amour—but for me, I am completely u its sway. Do not fear me, O worshipful damsel, confide i O my beloved one, and become attached unto me. not give way to grief. A single lock of hair, to lie d on earth and useless fast—these do not become thee. A ing me, O Maithilee, do thou enjoy excellent garl sandal, ornaments, costly wines, beds, seats, songs, d ing and music. Thou art a jewel of a female ; do not therefore remain in this guise. Put on thy ornam therefore. How shalt thou remain unadorned obtai me, O thou of a beautiful figure ? This thy beau youth is passing away, which like the current of a r

when once gone, doth not turn back. O thou of a fair look, having created thee, the artist of Gods, the maker of celestial beauties, hath ceased from his work, for a match of thy beauty I find in none. Who is there, O Vaidehi, who can withstand the influence of amour, getting thee, gifted with beauty and youth? (What of others) even Brahmā, the grand-father of the celestials, is moved. O thou having a moon-like countenance, and well-developed hips, whatever limbs of thine, I behold, I find my gaze fixed therein. O Maithilee, do thou become my spouse, and renounce this delusion. Do thou become the foremost queen of all my excellent wives. O timid one, all the jewels that I have collected from the three worlds, and all my kingdom I shall confer on thee. O sportive damsel, for thy satisfaction, I shall conquer the whole earth, engarlanded by many cities and bestow it upon Janakā. Find I none on this earth who can withstand my prowess. Do thou behold my matchless prowess in battle. The celestials and Asuras are incapable of withstanding me, defeated as they were by me in battle and their pennons struck down. Do thou therefore desire me to-day, dress thyself in excellent robes and adorn thyself in beautifully brilliant ornaments. I shall behold thy dazzling beauty when adorned with ornaments. For pity unto me, do thou embellish thyself with ornaments, O thou of a graceful countenance. O timid damsel, do thou, at thy pleasure, enjoy all sorts of comforts and luxuries, and do thou, as thou desirest, confer wealth and land on others. Do thou confiding in me, ask for thy wished-for objects and do thou command me like unto an unmannerly damsel. Thou shalt, by asking favours from me, satisfy the desires of thy friends. O gentle lady, O thou of great renown, do thou observe my prosperity. What shalt thou do with Rāma, wearing bark, O thou of pleasant presence. Rāma hath ceased from his endeavours for gaining victory. He hath lost all his beauty, lives in the forest, is

engaged in observances and always lies down on earth. I fear whether he is living still. O Vaidehi, Râma shall not be able to see thee like unto the rays of the moon covered with blue clouds preceded by *Valakâs*.* Râghava shall never get thee back from my hands, like unto *Hiranyakasipu* unable to regain his wife *Keerti* from Indra. O thou of beautiful teeth, O thou having beautiful eyes, O sportive damsel, O timid one, thou dost steal my mind like unto Garuda catching serpents. Beholding thee, wearing a shattered silken cloth, slender and without any ornaments, I do not find any attachment in my own wives. O daughter of Janaka, do thou exercise, thy supremacy, over all my wives, living in my seraglio and gifted with all accomplishments. O thou having black hair, all my wives are foremost in beauty over the three worlds. And they shall all attend thee like unto Apsaras waiting upon the Goddess of wealth. O thou having beautiful eye brows and well-developed hips, do thou, along with me, enjoy at thy pleasure all the wealth and riches of Kuvera.† O worshipful damsel, in asceticism, strength or prowess, wealth or fame, Râma is not my equal. Do thou therefore at thy pleasure drink, enjoy and eat. I shall confer on thee wealth and the whole earth. Do thou satisfy all thy desires in me, O fair damsel, and let thy friends be satisfied in thee. And adorned with a beautiful golden necklace, O timid lady, do thou at thy pleasure, range with me, in the forests, situated on the bank of the ocean, and filled with flowery trees and black bees."

* A kind of crane.—T.

† The God of wealth or Pluto in Greek myth.—T.

SECTION XXI.

HEARING those words of that terrible Rākshasa, Sitā, stricken with grief and of feeble voice, slowly replied—Racked with grief, engaged in asceticism and weeping, Sitā began to tremble. And that excellent damsel, devoted unto her husband, began to think of him. Placing a twig before, that one, of beautiful smile, said—"Do thou take back thy mind from me and place it in thy own wives. Like unto a sinner unworthy of praying for final emancipation, it doth not behove thee to expect to come by me. Devoted unto one husband I shall never perpetrate such an iniquitious act. I am born in a high and have been married in a pious family." Having accosted Rāvana thus, the well-known Vaidehi, turning her back, again spake unto him, saying—"I should not live with thee since I am another's wife and chaste. Have thy eyes always on religion and do thou follow in the track of piety. Like unto thine own wives, others' are worthy of being protected by thee, O ranger of the night. Making an example of thee, do thou enjoy with thy own wives. Forsooth those vicious-minded, those of agitated senses, who are not satisfied with their own wives, are brought to misery by others' wives. (Methinks) there are no pious men here and even if there be any thou dost not follow him since thou hast such an adverse understanding, against human practice and usage. Or the considerate people have spoken the truth, but thou, for the destruction of the race of the Rākshasas, considering that false, hast not followed it. Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king. Obtaining thee, (therefore) as her king and for thy folly only, this city of Lankā, abounding in jewels, shall soon be ruined. O Rāvaṇa, every one delighteth in

the destruction of that inconsiderate being, who bringeth about his own destruction and is engaged in the perpetration of evil deeds. And in this way, thyself, the perpetrator of vicious acts, meeting with thy end, those persons who had been tyranized by thee, shall, delightedly, say—"Oh! blessed are we since this terrible (Rākshasa) hath met with his end. With wealth or riches thou shalt not be able to tempt me. As the rays of the sun belong to him, so I am Rāghava's only. Having laid my head on the beautiful arms of that lord of men, how shall I place it again on another's? Like unto the knowledge of one God monopolized by the Brahmanas only, I am the spouse of that lord of earth only, cognisant of higher truths and marrying me according to the pious ceremonials. May good betide thee, O Rāvana. Do thou take me unto Rāma, stricken with grief as I am, like unto a she-elephant anxiously waiting in the forest brought to the lord of elephants. It behoveth thee to make friends with Rāma, that best of men, if dost thou desire to maintain thy empire and dost not wish to bring about thy own destruction. It is known to the world, that Rāma knoweth well the sanctions of religion and is kind unto them who seek his shelter. Do thou seek his friendship, if dost thou wish to maintain thy life. Do thou propitiate him therefore who is kind to his dependents and it becometh thee to take me respectfully unto him. Thou shalt meet with thy well-being if dost thou in this wise confer me on that best of Raghus. And mighty is the disaster that shall befall thee, if dost thou follow any other procedure. Thunderbolt, even, when hurled, may leave thee, Death himself may overlook thee—but there is no safety for thee, if Rāghava, the lord of men is enraged. Thou shalt hear the terrible sound of the twang of Rāma's bow, like unto the sound of the thunderbolt hurled by Indra. Soon shall arrows, bearing the names of Rāma and Lakshmana and having fiery heads like those of snakes, alight here. And covered with *kanka* leaves they shall undoubtedly cover

the whole city and devastate it by destroying all the Rākshasas. Like unto Garuda pulling up the snakes, the Garuda-like Rāma shall pull up thy snake-like Rākshasas. And like unto Vishnu recovering the effulgent Sree (the Goddess of wealth) from the Asuras, by crossing over the three worlds with three foot-steps, my husband, the conqueror of foes, shall recover me from thee. Janasthāna hath been devastated the host of Rākshasas hath been killed, and thou hast been disabled. Truly thou hast perpetrated an impious deed. O Rākshasa, those two lions among men going out to enquire about the illusive deer, I was ravished by thee, entering the empty hermitage, O vile wight. And like unto a dog incapable of standing before a tiger, it would have been impossible for thee, to wait there in the presence of Rāma and Lakshmana. If dost thou engage in conflict with them, thy wealth and friends shall be of no avail unto thee (and thou shalt be dis-comfitted) like unto one-handed Asura Vitra by the two handed Indra.* Soon shall my husband, with the assistance of Lakshmana, draw out thy life with arrows, like unto the sun drying up, by his rays, shallow water. Whether dost thou repair to the abode of Kuvera, or whether dost thou, terrified, take refuge unto the assembly of Varuna, thou shalt, for certain, be destroyed by the son of Daçaratha, like unto a mighty tree broken down by thunderbolt.

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* The allusion is—the mighty Asura Vitra fought with Indra for a long time even after he had his one hand chopped off.—T.

SECTION XXII.

HEARING those harsh accents, that lord of Rākshasas, replied unto Sitā, of comely presence, with the following unpleasant words'—"It is generally found on earth that the more a woman is courted by a man, the more she is brought under his influence. (But for thee) the more kindly I have been behaving towards thee, the more roughly I have been treated. Truly doth my love for thee keep in control the wrath like unto a good charioteer restraining the swerving stead. O mighty is *amour* unto men, for on whom this *amour* falleth, albeit she is an object of wrath, becomes an object of kindness and affection. O thou of fair countenance, it is for this reason, that I do not destroy thee, although thou, who art engaged in false asceticism, art worthy of being killed and dishonored. O Maithilee, for each and every one of all those harsh words which thou hast used by me, dost thou deserve death." Having spoken thus unto Vaidehi, Rāvana, the lord of Rākhasas, having his wrath subdued, again bespake Sitā: "I shall wait for those two months, of which I have made a contract, after which thou shalt have to share my bed, O thou of a comely presence. And even then if thou dost refuse to regard me as thy husband, my cooks shall mince thy limbs with steel and serve thee for my morning meal." Beholding the lord of Rākshasas remonstrate with the daughter of Janaka in this wise, the daughters of the celestials and Gandharbas became exceedingly sorry. Some with lips, some with eyes, and some with gestures of their faces, they all consoled Sitā, thus distressed by that Rākshasa. And thus consoled by them, and being proud of her good conduct and her husband's heroism, Sitā thus addressed Rāvana, the lord of Rākshasas, "Forsooth there is no person in this city

who desireth thy welfare and therefore preventeth thee from such an impious deed. Who is there in the three worlds, who even desireth me in mind, who am the spouse of the virtuous-souled (Râma) like unto Indra's Sachee. O thou the vilest of the Râkshasas, for using those vicious words towards the spouse of Râma, of immeasured prowess, repairing whither shalt thou escape vengeance? Like unto an infuriated elephant encountering a hare in the forest, thou shalt O Vile! a hare as thou art, meet with that elephant-like Râma. Thou art not ashamed of railing that lord of Ikshwakus, so long as dost thou not come within his ken. O base! why do not thy grim, terrible, coppery eyes, looking so viciously at me, fall down on earth. O vicious wretch, I am the spouse of that virtuous-souled (Râma) and daughter-in-law of Daçaratha—using these vile words towards me, why dost not thy tongue fall off? O Ten-necked one, I can instantly reduce thee to ashes but for Râma's mandate and my ascetic observances. Thou couldst not have ravished me in the presence of the highly intelligent Râma. And undoubtedly for thy destruction this hath been brought about by God. Thou art heroic and Kuvera's brother and great in prowess, why didst thou then take me by stealth after despatching Râma away from the hermitage?" Hearing those words of Sitâ, Râvana, the lord of Râkshasas, whirling his grim eyes, looked towards the daughter of Janaka. He was like unto a mass of blue clouds and his arms and necks were long and spacious. He was gifted with elephantine gaits and his tongues and eyes were sharp and flaming. The top of his crown was shaking and he had charming garlands around his neck and his person sprinkled with paste. He had crimson-coloured garlands and clothes on and his charming arms were adorned with ornaments. Encircled with a sword-belt around his waist he appeared like unto Mandara, entwined by a snake at the time of the churning of the ocean. With his two plump arms, that lord of

Rākshasas appeared like unto the hill Mandara with its two huge summits. And adorned with a pair of *Kundalas** resembling the newly risen Sun he looked like a hill covered with two Asoka trees enveloped with crimson flowers and leaves. He was like unto *Kalpa*† tree and spring incarnate. And albeit adorned, he looked terrible like unto a *Caitya*‡ on the cremation-ground. And having his eyes red hot with ire, sighing again and again like unto a snake and casting his looks upon Sitā, Rāvana addressed her again, saying,—"O thou following asceticism, this thy vow is without any meaning and beyond the pale of morality. Even shall I destroy thee to-day like unto the Sun dispelling darkness with his rays." Having thus addressed Maithilee, the inimical king Rāvana cast his looks towards the grim-visaged Rākshasees. And among those Rākshasees, some had huge ears, some had ears like those of kine,some had ears as long as arms, some had long ears and others were without any. And some had legs like those of an elephant; some had like those of a cow and some had legs covered with hairs. And some had one eye, some had one leg, some had capacious legs and some were without any. And some had huge heads and necks and some had breast and belly beyond proportions and some had faces and eyes above human size. Some had huge tongues and nails. And some were without noses. And some had leonine faces, some had faces like those of kine and some had those of boars. And casting his look towards such Rākshasees, he said—"Ye Rākshasees, do ye all endeavour to bring Sitā, the daughter of Janaka, under my control. By good or bad conduct, by conciliation or gift, by threat or blandishment, do ye so endeavour as Vaidehi's soul might be bent unto me." And having ordered thus again and again,

* A kind of ornament worn on ears.—T.

† A fabulous tree granting everything desired.—T.

‡ A monument or sculpture raised in honor of a deceased person on the site of a funeral pyre.—T.

that lord of Rākshasas, stricken with amour and ire, addressed Sitā, roaring fiercely. And thereupon approaching speedily and embracing the Ten-necked one, one Rākshasee named Dhānyamalini bespake him :—"Do thou sport with me., O great king. What shalt thou do with her ?—O lord of Rākshasas—a human being,poorly and of a pale countenance. O great king, forsooth, the celestials have not destined for her enjoyment all those objects which thou hast procured by thy prowess. And again he who desireth for an unwilling dame burneth his own person—and he who desireth for a willing damsel, attaineth excess of delight." Having said this, the Rākshasee took away Rāvana by force. And that Rākshasa too, resembling a mass of clouds, laughing, turned back. And that Ten-necked one, strode away as if shaking the whole earth and passed within (his queen's) abode resembling the effulgent Sun. And encircling Rāvana those daughters of celestials Gandharbas and Nāgas, entered into an excellent abode. And having remonstrated with and left behind, the firm and pious Sitā with a trembling person, Rāvana, possessed by amour entered into his own palace.

SECTION XXIII.

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HAVING spoken thus unto Maithilee and commanded the host of the Rākshasees, Rāvana, a terror unto his enemies, went away. And after that lord of Rākshasas had gone away and entered his inner apartment, the hideous Rākshasees drew near Sitā. And approaching Sitā that terrible host, almost faint with ire, addressed Vaidehi with the following harsh words—"Thou dost not regard it highly, Sitā, that thou shalt become the chosen wife of that high-souled, and great Rāvana, the Ten-necked son of Pulastya."

Thereupon another Rakshasee named Ekjatā, with eyes rendered coppery with ire, addressing Sitā. having a small navel, said,—"Pulastya is the fourth of the six Prajāpatis,* a mind-born son of Brahmā and celebrated in the world. And the glorious ascetic, by name Bishravā was the mind-born son unto Pulastya, effulgent like unto Prajāpatis. O large-eyed damsel! Of Visravā came Rāvana terrible unto his enemies. And it behoveth thee to become the consort of that lord of Rākshasas. Scorn not the words I say unto thee, O thou of comely presence." Thereupon another Rākshasee named Harijatā, having the eyes of a cat, and whirling them with ire, said—"It becometh thee to be the wife of that lord of Rākshasas who smote the thirty three celestials and their lord in battle. Dost thou not desire to be his wife, who is heroic, of indomitable prowess and who doth not turn back in battle? And turning away in scorn from his beloved wife, highly esteemed, the mighty king Rāvana, desireth for thee. And leaving his inner apartment enriched with thousand of females and adorned with various jewels, Rāvana shall adore thee." And then followed another Rākshasee by name Bikatā—"The king, who by his terrible prowess subdued the Gandharbas† and Nāgas,‡ in battle, hath stood by thee. O foolish damsel, why dost thou not wish to be the consort of that high-souled lord of Rākshasas—Rāvana, gifted with wealth and riches." And then followed another Rākshasee named Durmukhee.—"Why dost thou not approach him, O thou having expansive eyes, by whose fear, the sun doth not shine, and the wind doth not blow. O dame, why dost thou not wish to be the consort of Rāvana, the lord of Rākshasas, at whose command the trees shower blossoms and the hills and clouds pour down water. Why dost thou not make up thy mind to be

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* Prajāpatis are the lords of the created beings first created by Brahmā.—T.
† Heavenly singers and musicians who belong to the heaven of Indra.—T.
‡ Serpent-gods who dwell in the regions uuder the earth.

he wife of Râvana? O damsel, O worshipful dame, we iave spoken thus for thy welfare. Do thou comply with our request or thou shalt surely die."

SECTION XXIV.

THEREUPON all those Râkshasees, having terrible faces igain and again pursued Sitâ with reproaches rough and rude.—"Why dost thou not desire, O Sitâ, to live in his nner apartment, liked by all and abounding in costly bedsteads. O woman, thou regardest highly to be the wife of a man. Do thou turn back from Râma—thy desire shall never be satisfied. Do thou spend happily thy days with our lord—Râvana, the Râkshasa chief, who makes his own the treasures of the three worlds. Thou art a woman, O thou of comely presence, and therefore doth thy fancy cling to Râma, O thou of a blameless countenance, who is a man, deprived of his kingdom, overwhelmed with disasters and hath his desires frustrated." Hearing the words of those Râkshasees, the lotus-eyed Sitâ, with her eyes full of tears said.—"What ye have all said and which is against human usage and vicious, doth not find place in my mind. A woman cannot be the wife of a Râkshasa. Eat me up if you will, I will never follow your words. Poor or deprived of kingdom, he who is my hunband, is my preceptor. I am ever devoted unto him, like Subarchalâ* unto the Sun. Like unto the great Sachi standing by Sakra, Arundhuti by Vashishta, Rohini by the Moon, Lopamudrâ by Agastya, Sukanya by Chyabana, Sâbitree by Satyabâna, Sreematee by Kapila, Madayantee by Sandasa, Keshince by Sagara and Damayanti the daughter of the king Veema by her husband Nala, I shall ever remain devoted to my husband Râma, the foremost of the descendants of Ikshawku." Hearing the words of Sitâ, all

* The wife of the sun.—T.

those Rākshasees despatched by Rāvana, almost beside themselves with ire, again covered her with reproaches rough and rude. And Hanumān remained all along speechless and hidden on the *Shingshapa* tree. And that monkey heard all those demons remonstrate with Sitā in this way. And those, influenced with ire, approached the trembling Sitā and encircling her, licked again and again their long and burning lips. And taking up instantly spears, they exceedingly wroth, menaced her, saying—'She is not worthy of having Rāvana, the lord of the Rākshasas, as her lord." Being thus remonstrated with by those terrible Rākshasees, that excellent damsel, shedding tears, neared the *Singshapa* tree. And the large-eyed Sitā, encircled by the Rākshasees, remained there sunk in grief. And all those hideous demons, showered reproaches, from all sides, on her, greatly reduced, of a poorly countenance, and wearing a soiled cloth. Thereupon a grim-visaged demon, angry, having hideous teeth and a huge belly extending downwards, by name Vinatā, spake, saying :—"O Sitā, thou hast shown enough of attachment towards thy husband. But, O gentle dame, excess of any thing tends to evil. We are satisfied. And may good betide thee ! Thou hast acted worthily like a woman. Do thou hear, O Maithilee, what I say for thy welfare. Do thou accept, Rāvana, the lord of the Rākshasa host, as thy husband. He withstands powerfully his enemies like unto Vāsava, the lord of the celestials, charitable, kind unto all, and sweet-speeched. And forsaking Rāma, a poor wight, do thou take Rāvana (as thy husband). Having thy person sprinkled with celestial paste and adorned with excellent ornaments, do thou from to-day O Vaidehi, O thou of comely presence, become the queen of all the worlds, like unto Sachee of the lord of the celestials and *svāha** of the fire. What shalt thou do with Rāma,

* An exclamation used in making an oblation to the Gods. A personification of the preceding as the wife of fire and Goddess presiding over burnt offerings.—T.

O Vaidehi, poor and of limited life? This is what I say and if dost thou not follow it we shall all instantly banquet on thee." And thereupon another Rākshasee named Vikatā, having her breast hanging long, exercised with ire, and clinching her fist, addressed, roaring, Sitā—"O foolish daughter of the king of Mithilā, we have put up with all thy foolish words only out of compassion, and because thou art a feeble being. It will not lead to thy well-being if thou dost not hear our words. Thou hast been brought here, the other side of the ocean, difficult of being approached by others. Thou hast come within the terrible abode of Rāvana O Maithilee, and hast been shut up in his room guarded by us all. And even, Purandara's* self cannot save you. Do thou therefore hear, O Maithilee, my well-meaning words. Why dost thou shed tears? Renounce thy useless grief. Do thou become happy and delighted, renouncing thy continued melancholy. Do thou sport, O Sitā, at thy pleasure, with the lord of the Rākshasas. We know, for certain, O timid damsel, that the youth of the females, is very transient. And so long as thy youth doth not fade, do thou pass thy days happily, O thou having inebrite eyes, with the lord of Rākshasas, in picturesque gardens, and mountain forests. Do thou take, O fair damsel, Rāvana, the lord of the Rākshsas, for thy husband, and thousands of females shall be placed at thy service. If dost thou not follow, what I say, O Maithilee, I shall taking out thy heart, banquet on it." Thereupon another grim-visaged Rākshasee, named, Chandodorā, shaking her terrible spear, said—"Beholding this Sitā having the eyes of a young antelope and her breast trembling with fear, my earnest desire, as I am *enciente*, hath been to banquet on her large eyes, lever, spleen, her plump hands, heart, other limbs and head." Thereupon another Rākshasee named Praghasā said—"I shall grind the throat of this cruel woman. What are you doing, sitting

* Another name of Indra—the lord of the celestials.—T.

here? Ye shall then relate unto the king that the woman is dead. And undoubtedly he shall say 'Do ye eat her up." And thereupon another Rākshasee named Ajāmukhee said "I do not like quarrels. Let us all divide her into equal portions. Bring soon our favourite drink and various garlands." Then followed another Rākshasee by name Surpanakhā,—"I do fully concur with what Ajāmukhi hath said. Bring soon wine, the remover of all griefs. Banquetting on human flesh I shall dance before the queen Nikumbhilā." Being thus threatened by those grim-visaged Rākshasees Sitā, resembling the daughter of a celestial, renouncing patience, began to weep.

SECTION XXV.

And those hideous Rākshasees thus threatning her with reproaches rude and rough, the daughter of the king Janaka began to weep. And being thus addressed by those Rākshasees, Vaidehi, of subdued soul, being greatly terrified, said, having her voice choked with vapour,—"A woman can never be the wife of a Rākshasa. Eat me up if you will, I shall never follow your words." And being surrounded by the Rākshasees and threatened by Rāvana, Sitā, resembling the daughter of a celestial, stricken with grief, could not console herself. And trembling, she shrank from their presence like unto a strayed fawn surrounded by wolves. And resorting to a flowery branch of an *Asoka* tree, she sunk in grief, thought upon her lord. With tears she bathed her beautiful breast and oppressed with woe, she could not reach the other bank of the ocean of grief. Like a plantain tree shaken by the breeze, she shook and fell down trembling (on the earth). And being afraid of the Rākshasees, her cheeks forsook their native hue. And herself trembling, her pretty long lock of

hair also shook and appeared like a serpent moving this way and that. Overwhelmed with grief and beside herself with ire, the daughter of the king of Mithilā, wept and exclaimed sorrowfully,—"O mother Kausalyā! O queen Sumitra! true is the saying of the wise that death doth never approach untimely the male or the female. Or else I would not have lived for a moment, separated from Rāma and oppressed by the Rākshasees as I am. Limited is my virtue, and therefore I am to die the death of a poor deserted thing like unto a bark driven by the blast in the midst of the ocean. Debarred from my husband's sight and tortured by the hideous demons, I shall sink, oppressed with woes, like unto the banks of a river, washed by the water. Oh blest are they who have been resting their eyes upon my grateful and sweet-speeched lord of leonine gaits, having eyes resembling lotus petals! And separated from Rāma of subdued soul, it is as difficult for me to breathe as for him who hath drank up virulent poison. What mighty iniquity had I perpetrated in my previous existence that I have met with this terrible disaster! I wish to renounce my life under this load of grief—but alas! I am surrounded by the Rākshasees and cannot meet Rāma. Oh! cursed is this subject human life, that they cannot renounce it even at their pleasure"!

SECTION XXVI.

SAYING this, the daughter of the king Janaka, bathed her countenance with tears and hanging down her head began to lament. And she began to roll on the earth like unto a colt as if she was mad, possessed by a devil and had lost her sense. "I, the spouse of Rāma, who was drawn away at a distance by the Rākshasa (Māricha) assuming shapes at will, was seized and borne away by Rāvana. A captive

of the Rākshasas, subject to their terrible threats and taunts, sunk in grief and anxiety,—I desire not to keep my life. Of what avail are wealth, ornament and life unto me, who am living in the midst of the Rākshasas and separated from Rāma, of the mighty car? Forsooth my life is made of stone, imperishable and immortal since it is not riven asunder even by this mighty grief. Woe to me! who am unchaste and vile and my life is vicious, since breathe I still in the absence of my lord. What of fixing my fancy on that night-ranger, my meaner foot even shall not touch him? That (demon) who is courting me in this terrible way, doth not know himself, his own race and that I loathe him so much. What more shall I speak unto you, I shall never consent to Rāvana's prayer, I might be rent from limb to limb or burnt in fire. Rāghava is grateful, true, wise and kind. I fear it is through my ill-luck that he doth not feel pity for me. Will he not take me back who alone slew the thousands of the Rāshasas in Janasthāna? I have been captured by Rāvana, a Rākshasa of feeble prowess. Forsooth my lord is capable of slaying this Rāvana in conflict. Will not that Rāma regain me, by whom was killed in the forest of Dandaka, Viradha, the foremost of the Rākshasa crew? Although situated in the midst of the ocean, Lankā is unapproachable by others, but Rāghava's arrows shall also reach here. (I am at a loss to ascertain) why Rāma of firm prowess, doth not regain me, his beloved spouse who have been borne away by the] Rākshasa. Methinks Rāma doth not know that I am here, or else, powerful as he is, he would not have put up with this insult. That lord of vultures, who could have informed Rāghava, of my being borne away by the Rākshasa, was killed by Rāvana in the battle. O great was the work done by him, who, old as he was, for my sake, addressed himself to bring about Rāvana's destruction. If Rāghava could know that I was here, he, exceedingly wroth, would have cleared the earth with his arrows, of the

Rākshasas. He would have then burnt down the city of Lankā, dried up the deep and blotted out the name and fame of Rāvana. And from each ruined home would have risen the Rākshasa widows' groans and cries like unto those of mine. And instituting enquiries, along with Lakshmana, he shall soon reduce Lankā to this plight. And observed by them the enemy shall not live for a moment. And in no time, shall Lankā, assume the appearance of a cremation ground, having all her high ways enveloped with smoke issuing out of the funeral pyres, and filled with vultures. And soon shall this desire of mine be fulfilled. All these words of mine do sound improbable now but they all indicate your misfortune. Besides from these bad omens, that are to be seen here, it appeareth, that Lankā shall soon be shorn of her grace. The lord of the Rākshasas, the vicious Rāvana being killed, forsooth shall Lankā, divested of wealth, appear like a widow. This Lankā, which is now full of pious ceremonies, shall, on the death of the Rākshasas and their master, appear like a husbandless woman. For certain, shall I soon hear the cries and groans in every house, of the daughters of the Rākshasas worn with grief. If that heroic Rāma, having dark-blue eyes, comes to know that I am in the abode of the Rākshasas, the city of Lankā shall be burnt down with his arrows and shall be stricken with darkness and shorn of grace and all the foremost of the Rākshasas shall be destroyed. The time which was appointed by the vile and cruel Rāvana, hath arrived. And that vicious wretch hath resolved to destroy me now. There is no crime which cannot be perpetrated by those vicious demons. Mighty is the disaster that shall arise on account of this crime—the Rākshasas who live on flesh do not know what virtue is. Forsooth shall the Rākshasa serve me for his morning meal. What shall I do without my lord of comely presence ? Debarred from my husband's presence, stricken with grief and not beholding Rāma, having dark-blue eyes, I shall soon meet with death. Rāma, the elder brother

of Bharata, doth not know that I am still alive or else he and Lakshmana would have ransacked the whole world for me. Or renouncing his body on this earth for my grief, the heroic elder brother of Lakshmana, hath repaired to the celestial region. Blessed are the celestials, Gandharbas, Siddhas and mighty ascetics who are beholding my heroic lotus-eyed Rāma. Or that highly intelligent royal ascetic desirous of securing piety and freed from the troubles of life, hath no need of a wife like me. Or people have fancy for what they see and which disappeareth as soon as the object is out of sight. The ungrateful are capable of renouncing their love, but not Rāma. Or there might be some folly in me. Or on the wane of my good luck have been separated from the excellent Rāma. Death is more preferable unto me than life since I have been separated from the high-souled heroic Rāma, of unblemished character and the slayer of foes. Or those two brothers, the foremost of men, laying aside their weapons, and living on fruits and roots, have been wandering in the forest. Or those two heroic brothers Rāma and Lakshmana, have been, by treachery, put to death, by the vicious-souled Rāvana, the lord of Rākshasas. At this time of distress, I do with all my heart long for death,—(but alas !) even death is not approaching me in this my misery. Oh blessed are those high-souled, great ascetics abiding by truth and having their senses in control, who have no objects of love or displeasure. They are not distressed with misery for their objects of love or grief for them whom they do not love. They are freed from them and I do bow unto those high-souled ones. Being forsaken by the beloved Rāma, knowing his ownself, and brought under the control of Rāvana, I shall renounce my life."

SECTION XXVII.

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BEING thus addressed angrily by Sitā, some of those Rākshasees, beside themselves with ire,proceeded to relate this unto the vicious-souled Rāvana. And approaching Sitā those grim-visaged demons again addressed her with words rude and rough. "O vile Sitā, O thou bent on committing sin, we Rākshasees shall to-day devour thy flesh to the best of our satisfaction." Beholding those vile demons threaten Sitā, a Rākshasa matron, wise and old, named, Trijatā cried—"O vile demons, do ye eat your own persons* but do not devour Sitā, the daughter of Janaka and the esteemed daughter-in-law of the king Daçaratha. I dreamt a terrible dream last night which made my down stand on their end. And in that dream I foresaw the overthrow of the Rākshasa race and the conquest of her husband." And being thus addressed by Trijatā, those demons, exercised with wrath and terrified, accosted her with the following words,—"Do thou relate (unto us) what sort of dream didst thou dream last night." And hearing those words proceeding from the mouths of the Rākshasees, Trijatā began to describe the dream she had at the latter end of the night,—"I saw Rāma, wearing garlands and clothed in white, ride in a celestial chariot, along with Lakshmana, made of ivory, traversing the etherial regions and drawn by a hundred steeds. I saw in my dream to-night, that Sitā, clad in the purest white, appearing on a snow-white hill beaten by the waves of the ocean, had at last met Rāma, like unto light joined to the Sun. And I again saw Rāma and Lakshmana appear in effulgence, seated on a huge elephant, having four tusks and resembling a bull. Thereupon those two (brothers),

* The proper expression, I think, should be—"Eat me." The commentator Rāmānuja explains *Atmanam* as your own bodies.—T.

resplendant like unto the Sun by their own effulgence, and wearing white garlands and clothes, appeared near Janaka's daughter. And the lotus-eyed Jānaki, on the top of the hill situate on the welkin, first fell on the lap of her husband and then stationed herself on the neck of the elephant guided by her husband. Then I saw Sitā rubbing the Sun and the Moon with her two hands. And then that best of the elephants, with those two princes and the large-eyed Sitā on him, stood high above Lankā. I again saw Rāma, clad in white, and adorned with garlands, ride along with Lakshmana in a charriot drawn by eight white bullocks. I again saw that highly energetic, best of men—Rāma, having truth for his prowess, along with his brother Lakshmana and Sitā flee to Northern realms, ascending a celestial flowery charriot resembling (in brightness) the Sun. And I saw Rāvana too, shaved and shorn, besmeared with oil, wearing a crimson cloth, drinking honey, wearing a garland of Karavira flowers, fall down on earth from the flowery charriot. And dragged by a woman, shaved, wearing a red cloth and garlands and sprinkled with crimson paste, Rāvana was again seen by me riding in a charriot drawn by asses. And quaffing oil, laughing and dancing, that one of agitated senses, forgetting himself sped on the charriot to the South.* And I again saw Rāvana, the lord of the Rākshasas, stricken with fear, fall, headless, down on the earth. And then rising all on a sudden, and uttering obscene and inconsistent words like unto a maniac, Rāvana overwhelmed with fear, and amazement, and intoxicated, fell into a mass of dirt, stinking and resembling the very hell. And again proceeding to the South he entered into a lake devoid of mud and water. And a dark woman, clad in a crimson cloth, and bedaubed with mud, dragged the Ten-necked demon, entwining herself

* In the south is the region of Yama, the God of Death and hence his going to the south is not an auspicious sign.—T.

around his neck. Then followed the mighty Kumvakarna* and all the sons of Rāvana, shaved and shorn and besmeared with oil. And they all proceeded southward—the Ten-necked demon on a boar, Indrajit† on a porpoise, and Kumvakarna on a camel. I saw only Biveesana, with a white umbrella and accompanied by four courtiers, range in the welkin. And there was audible in the large assembly sound of music and stringed instruments. And all the Rākshasas wearing crimson clothes and garlands, were quaffing oil. I saw the royal and picturesque city Lankā with her steeds, cars and elephants, drowned in the ocean, having her gateways and ornamented arches broken. And in Lankā, covered with dust, Rākshasa women, laughing, and making terrible sound, were engaged in quaffing oil. I saw all the leading Rākshasas—Kumvakarna and others, dark-hued and wearing crimson clothes, emerged in an abyss of cow dung. Do ye therefore fly at some distance, and will find that Rāghava shall regain Sitā. And exercised with ire he shall destroy you all along with the Rākshasas. Rāghava shall never brook, his esteemed and beloved spouse, living in the forest, being taunted and threatened by you. No more with rough words therefore ; do you console the lady and humbly pray her to forgive you. This I think proper. Surely shall she, divested of misfortune, be reconciled to her beloved and excellent husband, regarding whom, in her misery, I have dreamt such a dream. Ye Rākshasees ! You have threatened her, do ye implore her forgiveness—no more with harsh words. Forsooth, from Rāghava shall proceed the mighty disaster of the Rākshasas. If Maithilee, the daughter of the king Janaka, be pleased with you (for your imploring her forgiveness) you might be saved from the mighty disaster. I do not perceive any inauspicious

* Rāvana's brother.—T.

† Rāvana's son—the name signifies the conqueror of the lord of the celestials.—T.

mark on the person of this large-eyed dame. It appears from the paleness of her countenance that she hath been overcome by misfortune. And I saw (in my dream) this worshipful damsel, unworthy of any misfortune, stationed in the welkin. Verily I do perceive, before me, the satisfaction of Vaidehi's end, the destruction of the lord of the Rākshasas and the conquest of Rāghava. Behold! there, her left eye, spacious, as a lotus-petal, is dancing to hear this pleasant dream announcing the satisfaction of her own end. And her left arm is also dancing with joy, all on a sudden. And her excellent beautiful left thigh, resembling the trunk of an elephant, is also dancing as if indicating, that she shall at no distant date, be reconciled to Rāghava. And the birds, again and again, entering their nests, and highly delighted are pouring forth their notes announcing the advent of a happy occasion." Thereupon that modest dame, greatly delighted in the prospective conquest of her husband, said—"If this be true I shall save you all."

SECTION XXVIII.*

Hearing those unpleasant words of Rāvana, the lord of Rākshasas, Sitā, racked with sorrow on account of her husband, became terrified, like unto a she-elephant, worsted by a lion on the skirt of a forest. Threatened by Rāvana and encircled by the Rākshasees, that timid damsel bewailed like a girl cast off in a lonely forest. "Truly the sages say that death in this world doth not come untimely. Or else

* The sections 28 and 29 are not found in all the texts. They are found in Bengal edition. Gorressio translates it and remarks—"I think the chapter XXVIII—The auspicious signs—is an addition, a later interpolation by the Rhapsodists. It has no bond of connection either with what precedes or follows it and may be struck out without injury." We have however thought it proper to give a full version.—T.

would I have, vicious as I am, lived for a moment, being thus sorely threatened. Forsooth, my mind, divested of happiness and full of misery, is firm or else why is it not broken in sunder like unto the summit of a hill clapped by a thunderbolt. Nor am I to blame for this—I am worthy of being killed by this demon of uncomely presence. As a Brahmana cannot impart instructions in Vedas unto the people of other castes so I shall not confer my mind on Rāvana. If that lord of the people doth not come within the appointed time, forsooth shall that vile lord, of the Rākshasas, mince my limbs with his arrows like unto a surgeon cutting off the limbs of an embryo.* Two months shall pass away in no time and I shall have to suffer the pain of death, overwhelmed with sorrow as I am, like unto a thief, confined in stocks, at the command of the sovereign to receive death the next morning. O Rāma ! O Lakshmana ! O Sumitra ! O Rāma's mother ! O my mothers ! I am worsted in this ocean of grief, like unto a bark, driven hither and thither by the blast, in the midst of an ocean. Verily for me, those two powerful, lion-like sons of the king, have been killed by (this demon) effulgent like the lightning and assuming the semblance of a deer. Unfortunate as I am, forsooth I was tempted then by death wearing the shape of a deer and thus foolishly lost Rāma and Lakshmana, the sons of the worshipful sire. O Rāma, O thou of truthful vows, O thou of long arms, O thou having the countenance of a full moon ! O my life ! engaged as thou art in the welfare of the people, dost thou not perceive that I am about to be killed by the Rākshasas. Alas ! this my devotedness unto my husband, my forgiveness, my lying down on the bare earth, my observance of religious vows, my wife-like virtues, are lost like unto service done for an ungrateful wight. In vain are my pious rites, and in vain is my devotedness unto my

* This passage clearly indicates that there were proficient and skilled surgeons at the time when Rámáyana was written.—T.

husband—since I do not behold thee, am pale and feeble in thy absence and have given up all hopes of seeing thee. And duly satisfying thy sire's command, and returning successfully from the forest, thou shalt fearlessly sport with many a damsel having large eyes. (But for me) O Rāma, I was for my own destruction, devoted, soul and heart, unto thee. Oh! fruitlesss is my asceticism and wifely virtue! Oh fie on me! I shall renounce this my unfortunate life. I desire to do away speedily with my being by means of poison or a sharp weapon. But there is no one in this city of the Rākshasas, who bringeth me this poison or weapon." Bewailing thus in various accents, and remembering Rāma with all her heart, Sitā, having her countenance dried up, and trembling, got at the biggest tree enveloped with flowers. And thinking thus, Sitā, stricken with grief, took up in her hand, her braid of hair and thought—"I shall soon hang myself with this braid and reach the abode of Death. And that one of tender person reached the tree, and holding a branch, began to think of Rāma, Lakshmana, and the glory of her race. And on her person were perceived many auspicious marks, well-known in the world, removing grief, fostering patience, and announcing the advent of future welfare.

SECTION XXIX.

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Like unto servants waiting upon a wealthy person various auspicious omens waited upon Sitā of a blameless and comely person, racked with grief and divested of joy. And the large left eye of that dame having graceful hairs, having dark pupils, white ends and thick eye-lashes, began to dance like a lotus shaken by a fish. And her beautiful, round, plump left hand, which, ere this, sprinkled with costly *aguru*

and sandal, used to serve for a pillow unto Râma, began to dance now again and again after a long time. And her well built plump left thigh, resembling the trunk of an elephant, dancing, announced that she would soon behold Râma. And the gold-hued cloth, now covered with dust, of that damsel of a comely person, having teeth like pomegranate seeds, slipped a little off its place. And being enlivened by those and various other auspicious omens, she attained joy like unto a seed, spoiled by the wind and the sun, growing afresh in the rainy season. And her countenance, having lips red as *Bimba* fruits, beautiful eyes, eye-brows extending to ears, curling eye-lashes and white teeth, again appeared graceful like unto the Moon released from the full grasp of *Râhu.** Her grief and exhaustion were removed—sorrow was pacified and her heart was filled with joy. And she with her countenance appeared beautiful like a lunar night beautified by the rays of the Moon.

SECTION XXX.

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AND the powerful Hanumâna, heard from the beginning to the end (the bewailings) of Sitâ, the story of Trijata's dream and the threats of the Râkshasees. And beholding the worshipful damsel, living in the forest of Asoka, like unto a celestial damsel in the garden of Nandana, the monkey entered in a maze of anxious thoughts. "At length my watchful eyes have seen her, whom have been seeking in vain, the thousands and millions of the monkeys in all directions and quarters. Truly have I seen her to-day, engaged

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* Like the Moon when full eclipse is just over—In mythology Râhu is the son of Sinikâ, a daitya, with the tail of a dragon whose head was severed from his body by Vishnu, but being immortal this head and tail retained their separate existence and being transferred to the stellar sphere, became the authors of eclipses.—T.

as I have been as a spy to estimate the strength of the ememy and am ranging secretly everywhere. I have seen minutely the city of the Rākshasas, and the strength of Rāvana, the lord of Rākshasasas. It now remains to console the spouse of Rāma of incomparable power, and kind unto all, who panteth for her lord. I shall console this damsel, having the countenance of the full moon, who had never seen grief before, and who shall not soon reach its end. And if I go away without soothing this chaste lady, who is almost senseless with grief, I shall be blamed of neglect of duty. And if I go away, the royal daughter, the famed Jānaki, finding no means of safety, shall, for certain, renounce her life. She is worthy of being consoled like unto the great armed (Rāma) having the countenance of the full-moon and anxious to behold Sitā. It is not proper to speak before the Rākshasas— What shall I do then? I am in very great difficulty. If I do not console her at this latter end of the night, surely shall she renounce her life. How shall I answer Rāma, without consoling Sitā of comely stature, when he will ask me "What message from my Sitā?" And if I speedily repair hence without any information regarding Sitā, surely shall Kākuthstha scorch me lifeless with the fire of his angry eyes. And if I urge my lord the king (Biveeshana) to bring his hosts here for Rāma, in vain shall be his toil*. And seizing the occasion when she shall be free from her demonaic guards, I shall console her in her dire distress. And a puny monkey as I am, I shall speak in Sanskrit† which men delight to use. And if I speak Sanskrit like a Brahmana, Sitā shall be terrified considering me Rāvana. Must I therefore use the language of a common man‡ or else I shall not be able

* For before that Sita shall renounce her life—T.

† The language refined by the strict rules of grammar.—T,

‡ This passage clearly indicates that Sanskrit if not spoken by men, and women of the upper classes of the time when Rámáyana was written, was at least understood by them, and was commonly spoken by men of priestly class and other educated persons."—T.

to console the dame of a blameless person. And beholding my monkey shape and hearing my human language she might be afraid again, terrified as she had been before by the band of the Rākshasas. And considering me Rāvana wearing shapes at will, that large-eyed and high-minded dame, shall cry piteously for help. And Sitā making a sudden noise, those terrible Rākshasees resembling Death himself and armed with various weapons, shall at once arrive there. And thereupon casting their looks all around and finding me out, those highly powerful and grim-visaged demons shall try to kill or catch me. And beholding me leap from branch to branch and trunk to trunk of big trees they shall be greatly alarmed. And espying my appearance while ranging in the forest, those Rākshasees greatly terrified, shall fill the wood with their wild shouts. And then they shall call(to their assistance) all those Rākshasees engaged in guarding the abode of the lord of the Rākshasas. And they, greatly agitated, shall with vehemence arrive here, armed with dirts, arrows, scimitars and various other weapons. And being surrounded by them on all sides, if I do kill that host of demons, tired, I shall not be able to bound over the main. And if that host of skilled demons, succeed in making me a captive,I too shall be in their hands and Sitā shall remain ignorant of my object. Or the Rākshasas, pernicious as they are, shall kill the daughter of Janaka, and there shall the great work of Rāma and Sugriva, be spoiled. And Jānaki liveth in this secret place, girt by the ocean, guarded on all sides by the Rākshasas,difficult of being got at and having all avenues to it shut up. If I am killed or captured by Rākshasas in battle, I do not find any who can help Rāma in his enterprise. Myself killed, I do not find any monkey who can leap a hundred leagues across the sea. I am capable of destroying thousands of Rākshasas, but I shall not then be able to get at the other shore of the great ocean. Victory or defeat is uncertain in a battle—I do not (therefore) like to engage in such an uncertain (act). What

wise man merges certainty in uncertainty? It is a great sin in me (I own) to talk with Sitā—But she will die if I do not talk with her. Works, almost accomplished, when entrusted to an inconsiderate emissary, are generally spoiled, out of season and out of place, like unto darkness driven by the appearance of the sun. All those works, which are generally taken in hand after duly deliberating over their propriety and impropriety, are generally spoiled by those emissaries who are proud of their learning. What shall I do, by which my work is not injured, I am not blamed of foolishness and my crossing over the main doth not become fruitless? What shall I do so that Sitā might listen to me without being terrified?" Thinking over this, the intelligent Hanumān arrived at a conclusion. "I shall not disturb her, speaking (all on a sudden) about Rāma of unwearied actions, dear unto her and to whom she is firmly attached. Uttering the name of Rāma, the foremost of the Ikshawkus, and of subdued soul and lauding his piety and fame in sweet accents, I shall so manage that Sitā might hear and believe them." Beholding the spouse of that high-souled lord of the earth and engaging in this train of thoughts, Hanumān, stationed on a branch of the tree, spoke the following sweet words.

SECTION XXXI.

MEDITATING thus the highly intelligent monkey spoke in accents, sweet and in such a tone as they might be, heard by Vaidehi. "There reigned a noble and pious king named Daçaratha, highly glorious amongst the Ikshawkus, the lord of the warrior-cars, steeds and elephants. Devoid of envy, high-minded, kind, having truth for his prowess, the foremost of the Ikshawku race, wealthy and the enhancer of wealth; gifted with royal marks; highly

beautiful; the foremost of the kings; famous all over the world of many oceans; the conferrer of happiness and himself happy. His eldest and most beloved son was the Moon-bright Rāma, wise and the foremost of those who know the science of the bended bow. He was the protector of his own character, of his own kinsmen, of the whole world of creation and of virtue and subduer of foes. And banished by his old and truthful sire's commands, that hero, along with his wife and brother (Lakshmana) repaired to the forest. And while roaming a-hunting in the forest he slew many a heroic Rākshasa wearing shapes at will. And having heard of the destruction of the Rākshasas of Janasthāna and of Khara and Dushana, the illusive Rāvana, assuming shapes at will, beguiling Rāma, in the forest, stole away his consort—the Janaka's daughter. And roaming the country around in quest of the blameless and worshipful Sitā, Rāma found a firm friend in Sugriva. And bringing about the destruction of Vāli, Rāma, the conqueror of others' cities, conferred the monkey-kingdom upon the high-souled Sugriva. And by Sugriva's decree, thousands of monkeys, wearing shapes at will, have been searching that worshipful dame in various directions. And by Sampati's counsel and for that large-eyed dame, I have leapt a hundred leagues across the deep. I have at last got her. And such were the form, grace and the marks that Rāghava mentioned unto me." Having said this, the foremost of the monkeys ceased. And greatly wondered was Sitā hearing those words. Thereupon that timid dame, having good curling hair, raising up her face covered with hairs, looked up to the *Singshapa* tree. And hearing the words of the monkey and casting her eyes to all directions and quarters, Sitā attained an excess of delight, being engaged in thoughts concerning Rāma. And looking around her and upwards, she beheld, like unto the rising sun, the Wind-god's son, gifted with inconceivable intellect,—the minister of the king of monkeys.

SECTION XXXII.

AND beholding that tawny-colored monkey like unto a mass of lightnings and wearing a white cloth, hidden on the tree, Sitâ's mind was greatly agitated. And she saw there the humble, sweet-speeched monkey, appearing graceful like unto a collection of full-blown *Asoka* flowers and having eyes resembling burning gold. And observing that foremost of the monkeys, sitting humbly, that daughter of the king of Mithilâ, again greatly amazed, thought,—"This monkey is the most terrible of his race and therefore hard to be got at and looked at." Thinking this she again sank in fear. And stricken with grief she again bewailed in piteous accents exclaiming,—"O Râma! O Lakshmana!" And she wept silently and lowly. And then beholding that best of monkeys approach her humbly, the fair daughter of the Mithilâ's king, thought,—"Is this a dream mine eyes have seen?" And she again looked towards that Wind-god's son, the foremost of the monkeys, the best of those gifted with intelligence, having a huge disfigured countenance, highly accomplished and wearing a dress mentioned before. And beholding him Sitâ was almost out of breath with fear. And regaining soon her sense the large-eyed damsel again thought, —"I have seen a very inauspicious dream to-day—to see a monkey in a dream is reckoned inauspicious by the sages. May good betide Râma, Lakshmana and my Sire the king of Janaka. It is no dream, I have not slept, worn with grief and trouble as I am. Apart from my lord having the countenance of the full-moon, I have no happiness. Thinking of Râma always and uttering his name, each sight I see and each sound I hear brings him to my eye or ear. And therefore his form appearing in my mind is distressing me to-day, who am entirely sunk in his thoughts. And thinking of him

always I see him before me and hear his words. Methinks this is but a phantom of the mind. And thinking this I still behold the same. But an imaginary object can never have a form. And I still find a distinct form addressing me. Be glory to Vāchaspati, Indra, the self existent Brahmā, the lord of fire and may they so grant that the creature who hath spoken before me, be real and not imaginary."

SECTION XXXIII.

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THEREUPON coming down from the tree, Hanumān, the highly effulgent son of Wind, having a coral-red countenance and attired in a humble guise, approached Sitā and joining reverentially his palms, addressed her with the following sweet words,—"Who art thou, O thou having eyes like lotus petals and wearing a soiled silken cloth, who art waiting there holding a branch of the tree? Why are the tears of sorrow flowing from thy eyes like unto drops of water falling from lotus petals? Who art thou, O most fair of face, amongst the celestials, Asuras, Nāgas, Gandharbas, Rākshasas, and Yakshas and Kinnaras? Do the Rudra's* claim thy birth O thou fair damsel? Or the swift gods who ride the storm? Or the Vasus?† Thou appearest to me as of a celestial race. Art thou Rohini, the best and most accomplished of the stars, who, reft from the Moon, hath fallen down from the abode of the celestials? Who art thou O blessed dame, O thou having blameless eyes? Art thou, O lotus-eyed damsel, the blessed Arundhuti, who hath fled in wrath or jealous pride from the side of her lord (Vashishtha)? Or O lovely

* The Rudras are manifestations of Siva.—T.

† A kind of demi-gods of whom six are enumerated *viz.*, Dhava, Druva. Soma or the Moon, Vishnu, Anila or wind, Anala or fire, Prabhusa and Prabhava.—T.

damsel, who is the son, father, brother or husband gone from this world for whom thou art weeping? Yet by thy tears and sighs, by the earth thou art treading and by calling on a monarch's name it appears that thou art not a celestial.* But from the marks on thy person it appeareth that thou art either the consort or the daughter of a king. Art thou that Sitā, I do ask thee, who had been stolen and borne away by Rāvana from Janasthāna? May good betide thee! From thy wretched plight, thy unrivalled beauty and thy ascetic garb, thou art, I ween, for certain, the queen of Rāma." Hearing those words of Hanumān and greatly delighted at Rāma's name, Vaidehi spoke unto him—"I am the daughter-in-law of Daçaratha, knowing his own self, the foremost of the kings of the world and the slayer of the enemy's host, and the daughter of Janaka the high-souled king of Videha. My name is Sitā and I am the consort of the highly intelligent Rāma. I lived twelve years in Rāghava's abode, enjoying every earthly comfort and satisfying every desire. And at the beginning of the thirteenth year the king, advised by his priest, arranged for the installation of the descendant of Ikswakus (Rāma) on the throne. And while the articles for the installation were being collected, the queen Kaikeyi addressed her lord saying—'I shall not drink or eat for days and this shall be the end of my existence if Rāma be installed. If thou dost not wish to falsify the vow† thou made unto me, O best of kings, let Rāma then repair to the forest." The monarch was truthful and remembering his vow and hearing the unpleasant and vile words of Kaikeyi lost himself (in grief). And thereupon the old king abiding by truth, weeping, begged of his elslest son, the kingdom. The graceful Rāma liked his sire's command more than the installation, and resolving within him, promised to obey his

* The celestials never shed tears nor touch the ground when they walk.—T.

† This refers to the vow which Dasaratha made unto Kaikeyi at the time of the war going on between the celestials and the Asuras.—T.

words. Rāma, having truth for his prowess, never, for his life, takes back what he gives, never speaks an untruth and always speaks truth. And leaving aside his costly attire, the highly glorious (Rāma) renounced with all his heart the kingdom and gave me over to his mother. But myself wearing the garb of an ascetic, repaired speedily before him. Separated from him, I do not like to live even in the celestial region. And the great son of Sumitrā, the enhancer of friends' joys, to follow his elder brother, dressed himself in bark and *kusa*. And thus abiding by our sire's behest, and taking firm vows we entered a dreary forest never seen before. While that one, of unmitigated effulgence was thus living in the forest of Dandaka, I, his consort, was stolen by the vicious-souled Rākshasa—Rāvana. He hath kindly allowed me two months' respite after which I shall be slain.

SECTION XXXIV.

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HEARING those words of Sitā stricken with grief, Hanumān, the foremost of the monkeys, replied in soothing words, "O worshipful lady, by Rāma's decree I come as a messenger unto thee. He is safe and sound, O Vaidehi, and has asked of thy welfare. O worshipful dame, Rāma, the son of Daçaratha, the master of the Vedas, and the foremost of those conversant with Vedas hath enquired of thy welfare. And the highly effulgent Lākshmana, the beloved follower of thy husband, worn with grief. bows his reverential head unto thee." Hearing of the welfare of those two lions among men, the worshipful dame, with all her frame worked up with rapture, again spake unto Hanumān, saying—"Verily the wise saw of the people appears to me to be true that once in a hundred years true joy appears to a living man". Sitā, at that time, attained such a wonderful joy, as would have been acquired by her in the company (of Rāma and

Lakshmana). And they confidingly conversed with each other. Hearing those words of Sitâ,racked with sorrow, Hanumân, the son of the Wind-god drew a little nearer to her. The more Hanumân approached her the more Sitâ suspected him as Râvana. "Alas! Alas! why have I spoken to him? It is the Râvana, who hath appeared again in a new disguise." And leaving off the Asoka branch, that one having a blameless person, overwhelmed with grief, sat down on the earth. In the meantime the mighty-armed monkey bowed unto Janaka's daughter, but she, worked up with fear, did not cast again her looks towards him. And beholding him bow unto her, Sitâ, having a moon-like countenance, sighing, spake unto that monkey in sweet accents—"If thou art that Râvana's self, who, changing thy shape by magic art, want to distress me again—this thy vile deed doth not behove thee. Thou art surely that Râvana, whom I saw at Janasthâna, in a mendicant's guise, renouncing his own shape, O night-ranger, O thou wearing shapes at will! it doth not behove thee to distress me who am poorly and famished with fasts. But no, thou canst not be (the fiend) whom I suspect, since I have such joy from seeing thee. And may good betide thee if thou art Râma's messenger. I do ask thee, O foremost of monkeys, something about Râma that is pleasant unto me. O monkey, do thou relate the glories of my dear Râma. Thou art (thus) shaking my mind O gentle one, like unto water breaking down the banks of a river. Alas! this dream has afforded me immense pleasure since, I, who have been separated from my lord for so long a time, have beheld this monkey sent by Râghava. I do not sink even if I can behold in dream the heroic Râghava along with Lakshmana—but dream even is jealous of my well-being. Nor do I regard this as dream. To behold a monkey in a dream doth not lead to prosperity—whereas I have attained it.* Or

* Here prosperity means joy—Sita attained an immense treasure of joy on beholding Rama's messenger—Hanumân.—T.

is it mental derangement? Or have I been possessed by a devil? Or have I run mad? Or is it the sultry vapour noating over sands and appearing at a distance like water? No, it is not madness—for derangement of mind is the sign of madness—I have not lost sense and I do distinctly perceive me and the monkey." Thinking thus in many a way and ascertaining the strength (of the monkey and the Rākshasa) Sitā took him for the lord of the Rākshasas, wearing shapes at will. And having arrived at this decision, Janaka's daughter—Sitā, ceased from talking with that monkey. And apprised of Sitā's thought, Hanumān, the Wind-god's son, (replied) in words sweet unto her and enhancing her delight—"Bright as the sun that lights the sky and dear as the moon to every eye, he pleases all his subjects with bounties like unto those of Vaisrabana.* He is gifted with prowess like unto the greatly famed Vishnu, truthful and sweet-speeched like unto Vāchaspati.† Graceful, grateful to the eye and beautiful like unto Kandarva's‡ self, he displays his wrath in a proper quarter—the foremost of men and of a mighty car. The whole world of creation (liveth safe) in the shadow of the arms of that high-souled one. Thou shalt soon see the consequences he shall reap by whom, assuming the shape of a dear, Rāghava was taken away from the hermitage and thou wert stolen away from that lonely place. And soon shall that powerful (hero) destroy Rāvana in the battle, with fiery arrows, discharged angrily. I have been sent by him as a messenger to thee. Worn with grief in thy separation he hath enquired of thy welfare, as well the highly effulgent Lakshmana, the enhancer of Sumitra's joy, bowing reverentially unto thee. The king of monkey hosts, by name Sugriva—Rāma's friend, hath also enquired of thy welfare,

* Another name of Kuvera, the god of gold.—T.

† The god of speech.—T.

‡ Cupid or the god of love in Hindu mythology described as the most beautiful of the celestials.—T.

O worshipful dame. Rāma, Sugriva and Lakshmana, have thee always in their minds. Blessed are we, O Vaidehi, that thou dost still live, subject as thou art to the Rākshasees. Thou shalt soon behold Rāma, and Lakshmana of a mighty car, and Sugriva of unmitigated prowess in the midst of the million of monkey hosts. I am Sugriva's minister, by name Hanumān. I have entered this city of Lankā after crossing over the great main. And by means of my prowess and placing my feet on the head of the vicious-souled Rāvana, I have come here to see thee. I am not he (Rāvana) for whom thou art taking me, O worshipful dame. Do thou renounce thy suspicion and rely on my words."

SECTION XXXV.

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HEARING the tale of Rāma from that best of monkeys, Vaidehi, spoke in sweet accents, soft and low,—"Where didst thou meet Rāma, how didst thou come to know Lakshmana? How did the monkeys and men meet on terms of brotherhood? Do thou again relate unto me, O monkey, the regal signs that deck the persons of Rāma and Lakshmana—and I shall then relinquish all grief. Do thou relate unto me the form and grace of Rāma, his thighs and arms and as well as those of Lakshmana." Being thus addressed by Vaidehi, Hanumān, the Wind-god's son, began to give an exact description of Rāma. "If dost thou, by my good luck, O Vaidehi, O thou having eyes like lotus-petals, knowing me (as his messenger) ask me to describe thy lord's person as well as that of Lakshmana, I shall relate them unto thee. Do thou hear, O large-eyed dame, what regal signs I have marked on the persons of Rāma and Lakshmana. O daughter of Janaka, Rāma has eyes like lotus-petals and a countenance resembling the full-moon and is gifted with great beauty and

goodness. In effulgence he is like the Sun, in patience like the earth, in intellect like Vrihaspati* and in fame like Vāsava.† He is the protector of the world of creation and his own kinsmen. He follows right in all his ways and never swerves from his royal duties and is the slayer of foes. O dame, he upholds the dignity of the people of four-castes—he confers honors on the people and preserves them. He is worshipped by all like the Sun, observes ascetic vows, knoweth well the time when the saints should be honored and is conversant with the nature and procedure of actions. He is well acquainted with royal duties and abideth by the commandments of the Brahmanas—is wise, gifted with a good character, humble and the slayer of foes. He is the master of *Yayur* Vedas and is adored by those who are well-versed in Vedas—is proficient in the science of bended bow, Vedas and *Vedângas*.‡ He is broad-shouldered, large-armed, has a conch-like neck and a beautiful countenance. His throat is plump and his eyes are red—and he is famed all over the world under the name of Rāma. He has the voice of a bugle, is of a cool hue and highly powerful, has equally proportioned limbs and a green colour. His three limbs (thigh, fist and wrist) are hard and three others (brow arms and scrotum) are long; and three (tops of the hairs, scrotums and knee-joints) equal and three (navel, abdomen and breast) high. And three (the angles of the eyes, nails and palms) are copper-colored—three are cool and three (voice, navel and gait) are grave. His belly and throat have three folds of skin. The sole of the foot, the lines thereon and the nipples are

* The god of wisdom.—T.

† The lord of celestials.—T.

‡ A sacred science considered as subordinate to and in some sense a part of the Vedas—six sciences come under this denomination—*Siksha* (pronounciation); *Kalpa* (religious rite) *Vyakarana* (grammar) *Chandas* (prosody) *Jyotish* (astronomy) and *Nirukti* or explanation of difficult words.—T.

equally bended. His neck, eyes and back are short. He has three locks of hair on his head. He has four lines on his thumb indicating his proficiency in the four Vedas. His body is four hands tall; arms, thighs and cheeks are plump; eye-brows, the hollows of the nose, eyes, ears, lips, nipples; wrists, knee-joints, scrotums, hips, hands feet are all equally proportioned. Four teeth by the side of each row, are gifted with auspicious marks of the *Sâstras*. His gaits are like those of a lion, tiger, elephant or a bull. His lips and jaws are fleshy and elevated. His nose is long; words, countenance, nails, down and skin are all cool; his two arms, two little fingers, two thighs and two legs are long; his face, eyes, mouth tongue, lips; palate, nipples, nails and feet are like lotuses, his breast, forehead, neck, arms, navel feet, back and ears are spacious. He is gifted with grace, fame and effulgence. His paternal and maternal race are pure. His armpit, belly, breast, nose, shoulders and forehead are high; his fingers, hairs, down, nails, skin, beard, eye-sight and intellect are thin and sharp. Rāghava, with a due division of his time is engaged in acquiring piety, wealth emanicipation and desires. He is truthful and graceful, amasses wealth and thereby protects his subjects. He is cognizant of the divisions of time and country and dear unto all. His step-brother Saumitri is gifted with incomparable prowess and is his equal in attachment, beauty and accomplishments. The person of that graceful one is gold-hued whereas that of the highly famous Rāma is green. And those two lions among men had no other delight but seeing thee. And they ransacking the whole world in quest of thee met us in the forest. And ranging the earth for thee they beheld Sugriva, of comely presence, the lord of monkeys, at the foot of the mount Rishyamuka covered with trees, banished by his elder brother and resorting there in his fear. And we were serving that truthful Sugriva, the lord of monkeys, driven from the

kingdom by his elder brother. And beholding those two best of men, wearing bark and with bows in their hands, that best of monkeys, stricken with fear, leaped above and stationed himself on the crest of the hill. He then sent me to them. And thereupon by Sugriva's decree I, approached with joined palms, those two foremost of men gifted with beauty and royal marks. And they were pleased by me, being informed of the real facts. And then placing those two best of men on my back I arrived at the top of the hill and communicated the truth unto the high-souled Sugriva. And conversing with each other those two lords of men and monkeys attained great delight. And they consoled each other narrating their respective misfortunes. And Rāma then consoled Sugriva, driven away by his greatly powerful elder brother Vāli on his wife's account. Thereupon Lakshmana related unto Sugriva, the lord of monkeys, the grief, of Rāma of unwearied actions, in consequence of thy being borne away (by Rāvana). And hearing Lakshmana's words, the lord of monkeys became pale, like unto the radiant Sun possessed by Rāhu. And collecting all those ornaments which were thrown off by thee on the earth, when thou wert borne away, the leaders of the monkey hosts, delighted brought them before Rāma. But they could not make out thy whereabouts. And all those ornaments, which were handed over to Rāma, were collected by me when they fell tinkling on the ground, Rāma being beside himself with grief. And placing them on his lap, the god-like Rāma bewailed in various accents. And they inflamed the more Dāçarathee's* grief. And being overwhelmed with grief that high-souled one laid himself low on the ground. And consoling him in various words, I raised him up again. And looking again and again with Saumitri, at those costly ornaments, Rāghava handed them over to Sugriva. Rāghava burns in grief, O worshipful dame, in thy absence, like unto a volcanic

* Son of Dasaratha—Rāma.—T.

mountain burning with a perpetual fire. For thee, sleeplessness, grief and anxiety are distressing Rāghava like unto three fires,* burning down the fire temple. Rāghava is moved by thy separation like unto a huge mountain shaken by a terrible earth-quake. O daughter of a king, he is ranging at large in many a beautiful forest, river and fountain—but he finds delight nowhere. O daughter of the king Janaka, bringing about the destruction of Rāvana, with all his kith and kin, Rāghava, the foremost of men, shall soon regain thee. And thus Rāma and Sugriva entered into a friendly covenant, to encompass Vāli's destruction and to institute enquiries about thee. And thereupon returning to Kishkindhā with those two heroic princes, the lord of monkeys killed Vāli in battle. And destroying Vāli by his prowess in battle, Rāma made Sugriva king over all monkeys and bears. And in this way, O dame, the alliance between Rāma and Sugriva was made. And know me as Hanumān, their messenger who hath come to thee. Regaining his own kingdom, Sugriva summoned all the mighty monkeys and despatched them in various quarters in quest of thee. And the highly powerful monkeys, resembling mountains, commanded by that lord of monkeys, proceeded to all the regions of the earth. And terrified by Sugriva's decrees, those monkeys, since then, have been ransacking the whole earth for thee. And I am one of them. And the beautiful and mighty son of Vāli, by name Angada,hath proceeded with three armies under him. And many were the days and nights that we spent, overwhelmed with grief and having lost our way on that best of mountains *Vindhya*. We gave up all our hopes for the accomplishment of our end and our appointed time was well-nigh spent. And in fear of that lord of monkeys we addressed ourselves to put an end to our lives. Ranging the mountain strongholds, rivers and fountains and not

† The aggregate of the three fires maintained by the Brahman householder.—T.

finding thy reverence, we were ready to do away with our existence. And on the crest of that hill we took to fasting. And beholding those foremost of monkeys engaged in fasting Angada, sunk in grief, bewailed, O Vaidehi, mentioning thy rape, the destruction of Vāli in that way, our fastings and *Yatâyu's* death. While we were thus waiting, ready for death and giving up all hopes for the fulfillment of our master's behest, there appeared,as if the cause of our success, the mighty and powerful vulture,the brother of *Yatâyu*, by name Sampāti. And hearing of the destruction of his brother, he in wrath, said—'By whom and where hath my younger brother been killed? I wish to hear this from you, the foremost of monkeys.' And Angada related unto him verily *Yatâyu's* destruction at Janasthāna, for thee, by that grim-visaged Rākshasa. And hearing of *Yatâyu's* death, Aruna's son became afflicted with sorrow and informed us, O thou exquisitely fine damsel, of thy stay in the abode of Rāvana. And hearing those words of Sampāti, enhancing our delight, we all, headed by Angada, left that place. And leaping from the crest of Vindhya mountain we reached the excellent brink of the Ocean. Being greatly anxious to behold thee and delighted, those plump monkeys headed by Angada, arrived at the banks of the main. And worked up with a strong desire to see thee, they again engaged in anxious thought. And beholding the ocean, the monkey hosts lost their heart. And removing their fear, I leaped a hundred leagues across the deep and entered Lankā, at night, infested with demons. I have seen Rāvana, and thee stricken with grief. O thou of a blameless person, I have related all unto thee in regular order. Do thou speak to me, O worshipful dame, I am Dāçarathee's messenger. Do thou know me as the Wind-god's son, the counsellor of Sugriva, who am engaged in Rāma's service and have come here for thee. It is all well with thy Kākuthstha, the foremost of those using weapons, as well as with Lakshmana, O worshipful dame, gifted with

auspicious marks, engaged in the worship of his superiors and in the well being of thy lord. By Sugriva's decree, I alone have reached here. And I, ranging alone and wearing shapes at will, have come to this southern quarter, to find out thy whereabouts. By my good luck I shall be able, with thy news, to remove the grief of those monkey hosts who are lamenting for thee. By my good fortune, my crossing over the main, hath not become fruitless. I shall be praised there, O worshiful dame, for I have been able to see thee. And the highly powerful Rāghavá shall soon regain thee, destroying, with all his sons and friends, Rāvana the king of Rākshasas. There is a hill, O Vaidehi, named Mālyabāna, the foremost of all the mountains. There lives my father, the great monkey *Kesari.* Being commanded by the celestial ascetics, he once repaired thence to the mount *Gokarna* and at the holy watering place of the lord of the rivers he brought about the destruction of (the Asura). *Samvasâdana.* O Vaidehi, I was born, on the field, of that monkey. And I am known all over the world as Hanumân by my own actions. To create thy confidence, O Vaidehi, I have related thy lord's accomplishments. And forsooth, thou shalt soon be taken, O worshipful dame, by Rāghava." Having her confidence formed by these reasonings and various marks, Sitā, worn with grief, took him (for Rāma's messenger). And Jānaki attained an excess of delight and shed tears of joy from her eyes having curling eye-lashes. And the beautiful countenance of that large-eyed dame, having spacious eyes, appeared like the Moon released from the hold of Rāhu. She then took him for a real monkey and none else. Thereupon Hanumān again spoke unto her, having a comely presence,—"I have related unto thee all this. Do thou be consoled, O Maithilee! Tell me now, what am I to do and what dost thou like. I shall soon repair hence. When the Asura *Samvasâdana* was destroyed in conflict by that best of monkeys at the desire of the celestial

ascetics, I was born of the Wind, O maithilee. I look like a monkey but am his equal in prowess."

SECTION XXXVI.

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THE highly effulgent son of the Wind-god, Hanumân, to create Sitâ's confidence, again addressed her with the following words:—"O great dame, I am a monkey, the messenger of the highly intelligent Râma. Behold this precious ring with Râma's name engraven on it, given by thy high-souled lord and brought as a token to create thy confidence. Do thou take heart and may good betide thee, there will be an end of thy grief soon." And taking the ring that used to deck her lord's finger and looking at it, Jânaki seemed to have actually got her lord. And her graceful countenance, having large eyes, looked, with delight, like unto the Moon released from the possession of Râhu. And greatly delighted at her husband's news that modest damsel, affectionately welcoming Hanumân, applauded that great monkey—"O foremost of monkeys, thou art brave, powerful and wise, since thou hast alone smitten this abode of the Râkshasas. Thou hast, with thy laudable prowess, leaped, a hundred leagues, across the ocean, the abode of marine monsters, taking it for *Goshpada.** O foremost of monkeys, I do not consider thee as an ordinary monkey, since thou dost not care or fear Râvana. O best of monkeys, thou art worthy of my welcome, since thou hast been despatched by Râma, knowing self. Râma, hard of being got at, hath not sent thee, specially to me, without a trial of thy prowess. By my good luck, is it all well with the virtuous-souled and truthful Râma and the highly powerful Lakshmana the enhancer of Sumitrâ's joy? And if Kâkuthstha lives untouched by ill, then why does

* A measure as much as a cow's foot-step will hold.—T.

he not burn the earth, encircled by the ocean, with his ire like unto the fire of dissolution? Or they are capable of discomfitting the celestials in a battle but me-thinks by my ill-luck, the end of my miseries hath not arrived as yet. Is Rāma greatly pained? Does he grieve? Is that foremost of men making preparations for my rescue? Has he forgotten his work being overwhelmed with fear and poorliness of heart? Is that son of the king performing still his manly duties? Is that slayer of foes, desirous of acquiring victory, pleasing his friends still with forgiveness and gifts and dealing his enemies with punishment, sowing dissensions amongst them, and with other expedients? Is he still gaining friends and are friends gathering around him? Is he welcoming his friends and are they honoring him the more? Is that son of the king invoking the blessings of the celestials? Hath he attained manliness and assistance from the celestials? Hath Rāghava lost all his affection for me for my living at a distance from him? Will he save me from this disaster? Hath not Rāma, ever used to happiness and unused to misery, been enfeebled by this disaster? Is he informed always of the welfare of Kauslaya, Sumitrā and Bharata? Is not Rāghava, worthy of honors, beside himself with grief in my absence? Will not Rāma rescue me? Will not Bharata, ever devoted to his brother, send out one Aksauhini of terrible soldiers under the command of his ministers for my rescue? Will not the graceful Sugriva, the lord of the monkeys come to help me with hosts of monkeys having huge teeth and nails? Will not the heroic Lakshmana, the enhancer of Sumitrā's joy, conversant with the use of weapons, burn down the Rākshasas with his shafts? Shall I not behold soon that Rāvana with his kinsmen hath been destroyed in battle by Rāma with terrible weapons? Is not the gold-hued and lotus-smelling countenance (of Rāma) dried up in my absence like unto lotus dried up by the rays of the sun in shallow water? Does he still hold patience

in his heart,who,renouncing his kingdom for virtue and repairing, on foot with me even to the forest, was not stricken with fear and grief? His love for his mother, father or any other person is not greater than or equal to his love for me. O messenger, I shall keep my life so long I do not hear anything about my dear one." Having addressed that lord of monkeys with these highly sound and sweet accents, that graceful and worshipful dame ceased, with a view to hear again from him pleasant tales regarding Rāma. And hearing the words of Sitā the terribly powerful Māruti, placing his joined palms on his head said,—"The lotus-eyed Rāma doth not know that thou art here, and hence he hath not been able to rescue thee like unto Purandara regaining Sachee. And hearing about thee from me soon shall Rāghava come assisted by a large army of monkeys and bears. And impeding the course of the unagitated deep and building,by means of his terrible shafts,a bridge across it, Kākuthstha, shall divest the city Lankā of all the Rākshasas. And forsooth shall Rāma destroy them, even if the celestials, or Death himself stand in his way. O worshipful dame, stricken with grief in thy absence, Rāma is restless like unto an elephant smitten by a lion. I can swear, O worshipful dame, by the mounts Mandāra, Malaya, Vindya, Sumeru, Dardura and all the fruits and roots, that thou shalt behold like unto the rising of the full moon, the countenance of Rāma having beautiful eyes, graceful, *Bimba*-like lips and beautified with beautiful *kundalas.* Thou shalt soon behold, O Vaidehi, Rāma, on the mount Prasravana, like unto the performer of hundred sacrifices seated on the back of the elephant *(Airavata).* Rāghava doth not take meat nor drink honey—he takes every day in the evening boiled rice and such wild fruits as are sanctioned by the *Sastras.* His heart is so much attached unto thee, that he does not drive away even flies, insects and snakes from his body. Rāma is always engaged in meditations, overwhelmed with grief, and he has

no other thought but seeing thee. Rāma hath no sleep and even when asleep that best of men awakes exclaiming in sweet accents, 'O Sitā !'. He always welcomes thee sighing and saying "O my dear love!", whenever he beholds any fruit, flower or any object liked by the ladies. O worshipful dame, he is always lamenting, exclaiming 'O Sitā !' and that high-souled son of the king, to regain thee, hath resorted to ascetic observances." On hearing about Rāma, Sitā was greatly delighted and she was equally grieved on hearing of his sorrow. And it appeared like the rising of the moon and the appearance of the clouds at the same time in an autumnal night.

SECTION XXXVII.

HEARING those words, Sitā having a moon-like countenance, again spoke unto Hanumān, words, sound and pious:— "O monkey, what thou hast said that Rāma is not attached unto any other thing and is worn with grief, is like nectar mixed with poison. Whether in the enjoyment of vast riches, or emerged in the abyss of miseries, Death is pulling a man, binding him roughly with a chord. O best of monkeys, people cannot thwart the course of destiny. Behold me, Rāma and Saumitri, therefore sunk in miseries. I do not know when shall Rāghava get at the other end of the ocean of grief, by displaying his prowess, like unto one, swimming across the ocean when the boat is sunk. I do not know when shall my lord see me, destroying the Rākshasas, killing Rāvana and devastating the city of Lankā. Do thou tell him to come before this year expires for till then I shall live. This is the tenth month and two months still remain, O monkey and that is the time appointed by the cruel Rāvana. He was entreated very much by his

brother Bivishana to restore me but he paid no need to his requests. Rāvana doth not desire to restore me (unto Rāma) for he has been brought under the influence of Death who is seeking him in battle. Bivishana's eldest daughter, O monkey, by name Kalā, hath related this unto me, being appointed by her mother. There is a leading, steady, old, intelligent and educated Rākshasa, gifted with a good character, named Abindhya and highly respected of Rāvana who told him that the destruction of the Rākshasa race would proceed from Rāma, but the vicious-souled one paid no attention to his well-meaning words. I hope, O foremost of monkeys, that my husband shall soon regain me for pure is my soul and he is gifted with many accomplishments. Rāghava hath in him, O monkey, energy, manliness, strength, kindness, gratitude and prowess. He brought about without his brother's aid, the destruction of the fourteen thousand Rākshasas at Janasthāna. What enemy is not troubled at this? The disaster-creating Rākshasas can never be compared with that best of men. I am cognizant of his prowess as Sachee is of Indra's. O monkey, Rāma the Sun, with his arrow-like rays, shall dry up the water—the inimical Rākshasas." Saying this she was overwhelmed with grief on Rāma's account, and Hanumān again spoke unto her having her countenance bathed in tears,—"No sooner shall Rāghava hear from me than he shall speedily repair hither followed by a huge army of monkeys and bears. Or I shall release thee even to-day from the grasp of that Rākshasa and these miseries. Do thou place thyself on my back, O thou of a blameless person. And having thee on my back I shall leap over the main. I am capable of carrying the city of Lankā even with Rāvana. I shall restore thee to-day, O Maithili, unto Rāghava on the mount Prasravana, like unto fire carrying unto Indra, the sacrificial offerings. Thou shalt behold to-day, O Vaidehi, Rāma along with Lakshmana, making preparations (for the destruction of his enemy) like

unto Visnu, engaged in the destruction of demons. (And thou shalt observe) that highly powerful one, anxious to behold thee and seated like unto Purandara on the summit of that foremost of mountains. Do thou place thyself on my back, O worshipful dame, do thou not neglect it, O beautiful lady, and be thus reconciled unto Rāma like unto Rohini restored to the Moon. By the time, that we will take in talking thus, thou shalt reach Rāma like Rohini restored to the Moon. Do thou therefore place thyself on my back and I shall cross the ocean sailing by the ætherial way. O fair one, carrying thee from this place, none amongst the inhabitants of Lankā shall be able to follow me. In the same way I have come here I shall return by the welkin, O Vaidehi placing thee on my back." Hearing those surprising words from that best of monkeys, Maithilee, having her entire frame worked up with joy, again bespake Hanumān—"Hanumān, how darest thou take me to such a long distance? O lord of monkey hosts, this attests to thy monkey hood. O foremost of monkeys, little-bodied as thou art, how dost thou desire, to take me hence to my husband the lord of men?" Hearing the words of Sitā, the graceful son of the Wind-god Hanumān reflected aside—"This is my first insult. The lotus-eyed dame is not cognizant of my prowess or strength. Vaidehi should therefore learn that I can assume shapes at will." Thinking thus, Hanumān, the foremost of the monkeys and the slayer of foes, showed himself unto Sitā, in his true shape. And leaping down from the tree, that best of monkeys began to increase himself to create Sitā's confidence. His person appeared like the hill Mandāra and the flaming fire. And that best of monkeys having a copper-colored countenance, thunder-like nails and teeth and mountain-like huge body, appeared before Sitā and said—"I am capable of carrying this Lankā with her lord, the mountains, forests gardens, buildings, walls and gate-ways. Do thou therefore confide in me, O worshipful dame, and be not suspicious.

And O Vaidehi, do thou remove Rāma's grief as well as Lakshmana's." Beholding the Wind-god's own begotten son, Hanumān, resembling a huge mountain, Sitā, the daughter of Janaka, having eyes resembling lotus-petals, said,—"O great monkey, I know thy strength and bravery, thy air-like motion and thy wonderful fire-like energy. What ordinary man can come here crossing the incomparable ocean. O lord of monkey hosts, I understand that thou art capable of returning and thou shalt be able to carry me. But I should consider now how the work might be accomplished. O foremost of monkeys, I should not go with thee. Perhaps I might lose my sense with thy air-like velocity. When moving terribly thou shalt proceed high up in the welkin, perhaps I shall then fall down. No-sooner I shall fall down into the ocean infested with fish and other animals than I shall be an excellent food unto them. O slayer of foes, I shall not be able to accompany thee. For seeing thee carry a woman, they shall surely suspect thee. And finding me stolen, those terribly powerful Rākshasas commanded by the vicious-souled Rāvana, shall follow thee. O hero, carrying me and encircled by those heroic Rākshasas with maces and darts in their hands, thou shalt be beset with dangers. And on the sky the Rākshasas shall be armed with weapons and thou shalt be without any. How shalt thou be able to fight and protect me at the same time. And when thou shalt be engaged in conflict with those Rākshasas of terrible deeds, I, O foremost of monkeys, stricken with fear, shall fall down from thy back. O foremost of monkeys those terrible and powerful Rākshasas shall be able to defeat thee a little. And when thou shalt be defeated in battle I shall fall down and those vicious Rākshasas shall carry me away from thy hands or destroy me. Victory or defeat is uncertain in a battle. I shall thus be distressed by those Rākshasas setting up terrible roars and thy endeavours shall be fruitless, O best

of monkeys. Thou art capable of destroying the Rākshasas very easily (I admit)—but Rāma's fame shall then be soiled if dost thou bring about their destruction. Or the Rākshasas taking me away shall keep me in such a secret place, that neither the monkeys nor Rāghava shall be able to ascertain my whereabouts. And all thy preparations for me shall thus be useless. And mighty shall be the result of Rāma's coming with thee. O large armed one, the life of Rāghava of unmitigated prowess, those of his brothers and of thy royal race are all subject to me. And when they shall give up their hopes of releasing me, they, worn out with grief and anxiety shall renounce their lives along with the monkeys and bears. O monkey, being guided by my love for my husband, I do not like willingly to touch any body's person but Rāma's. When Rāvana, by force touched my person, I had no other help, for I was then without my lord and therefore was subject to another person. If Rāma can take me away from here, destroying the Ten-necked one with all the Rākshasas—he shall then perform the worthy action. I have heard of and myself seen the prowess of the highly-souled (Rāma) unconquerable in a battle. There is none amongst the celestials, Gandharbas, Nāgas and the Rākshasas who can match him in a conflict. Beholding that highly powerful Rāghava, in a conflict, like unto Vāsava in prowess, holding a wonderful bow and followed by Lakshmana, who can withstand his prowess resembling the flaming fire? O foremost of monkeys, who can withstand Rāghava in a conflict, followed by Lakshmana moving like an infuriated elephant and showering shafts like unto the rays of the sun at the time of Dissolution? O best of monkeys do thou speedily bring here my dear one along with Lakshmana and the lord of monkey hosts. O heroic monkey, do thou soon satisfy me, who am stricken with grief in consequence of my long separation from Rāma.

SECTION XXXVIII.

HEARING those words, that foremost of monkeys, skilled in speech, was greatly delighted and again addressed Sitā in the following words,—"O worshipful lady, O thou of an auspicious presence, what thou hast said, speaks well for a feminine nature and the modesty of a chaste damsel. And because thou art a female, thou art not capable of crossing on my back, the main extending over a thousand leagues. The second argument—I shall not touch any other person's body than Rāma's, which thou hast produced, O Jānaki! O thou gifted with modesty! truly becometh thee, who art the spouse of that high-souled one. Who else than thee, O worshipful one, can give expression to such words? Truly shall Kākutstha hear from the beginning to the end, O worshipful dame, of thy actions before me, and all thou hast said. For many reasons, I gave vent to such words, O lady,—I am anxious to compass Rāma's end, and my heart is melted with affection. It is very difficult to enter this city of Lankā, it is equally hard to cross over the main —but I am capable of doing all these, and hence I gave utterance to all those words. I wish to take thee even to-day to the descendant of Raghu. It is for my devotion unto him and regard for thee that I said so and for nothing else. If thou dost not wish to go with me, O thou of a blameless person, do thou give me such a token as might create Rāghava's confidence." Being thus accosted by Hanumān, Sitā resembling the daughter of a celestial, spoke,gently,words with their letters strung on the vapour of grief,—"Do thou mention unto my dear lord (in my words) what had happened unto me while living in the hermitage at the foot of the mount *Pratyanga*, situate on the north-east of Chitrakuta, abounding in roots, fruits and water. 'At no distance from that place fre-

quented by the ascetics flowed the sac Mandākini. While ranging in that woodland fragrant with the odour of many flowers, thou, having thy person wet in consequence of thy sport in the water, didst sit on my lap. A crow, at that time, longing to feed on my flesh, tore my breast with its beak. And I threatened it with a pebble. But it continued tearing my breast as if it sat there to feed on my flesh and therefore did not fly off. Being enraged with that bird, as I tried to tighten the cloth around my waist, it gave way a little, and thou, rising up from thy seat and looking at me, didst laugh over it. And I was greatly enraged with thy laughter and ashamed, and, being wounded by the crow, I approached thee. Thereupon, tired as I was, I sat on thy lap, and, exercised with ire, I was consoled by thee laughing. Now I, having my countenance bathed in tears, gently rubbed my eyes. And I was seen by thee, O my lord, in that wise, greatly enraged with the crow. O Rāghava, I slept for sometime, at thy lap, out of exhaustion, and thyself in turn, slept at mine, O elder brother of Bharata. In the meantime, that crow again suddenly approaching, tore my breast with its beak, as I awoke and was rising up from thy lap, O Rāghava.' Thereupon Rāghava awoke with the shedding of blood. Beholding my breast wounded, that larged-armed hero wroth like a serpent, sighing, said,—O thou having thighs like the trunk of an elephant, by whom hath thy breast been wounded? Who wants to play with an angry five-hooded serpent?—Thereupon, casting his looks around, he espied the crow, sitting in my front with its claws besmeared with blood. That crow, best of birds, was the son of the lord of the celestials in disguise. And gifted with air-like velocity, he speedily entered inside the earth. Thereupon that large-eyed hero, best of the intelligent, with his eyes whirling with ire, resolved to destroy that crow. And taking a blade of *Kuça* off his seat, he tied it to a *Brahma* weapon. And that

blade, facing the bird, appeared with its flaming face, like the fire that would destroy the world. And he hurled that burning blade at the crow. And it pursued the crow high up in the welkin. Being thus pursued, that crow, in order to save himself, traversed various regions. And being then renounced by his father (Indra) and the great ascetics, he, ranging the three worlds, at last resorted to his (Rāma's) shelter. And, placing himself on the earth, he sought his shelter, and Kākutstha, out of mercy, saved him, albeit worthy of being killed. And he spoke unto him, greatly famished, of a pale countenance and lying on the earth,—It is impossible to render this *Brahma* weapon fruitless. Therefore, do thou speak (as to what is to be done.)—He then destroyed the right eye of the crow. Having given up his eye, he saved himself. Then bowing unto Rāma as well as king Daçaratha, the crow, liberated by that hero, went to his own abode. 'Thou hadst on my behalf discharged the Brahma weapon even at a crow. Why then, O lord of earth, dost thou forbear him who had carried me off from thee? O foremost of men, do thou dispense unto me thy kindness capable of inspiring hope. O lord, possessing a lord in thee, I (now) appear as if I had none. That kindness is a prime virtue—I have heard even from thee; and I know that thou art exceedingly energetic and possessed of great strength and high courage,—unfettered by considerations of time and space, incapable of being agitated, thou in gravity resemblest the ocean, and like unto that lord of the earth furnished with seas—Vāsava. O Rāghava, being thus the foremost of those acquainted with weapons, powerful, and possessed of strength, wherefore dost thou not direct thy weapon against the Rākshasas? Neither *Nāgas*, nor Gandharbas, nor the gods, nor the Maruts, are competent to resist the onset of Rāma in battle. If that puissant one still retains any regard for me, why doth he not by means of sharpened shafts make root and branch work with the Rākshasas?

And why, taking the permission of his brother, that repressor of foes, the heroic Lakshmana gifted with great strength, doth not deliver me? If those foremost of men be indeed equal to Indra and the Wind, and incapable of being repressed even by the celestials, wherefore do they disregard me? Surely I must be guilty of some great crime, since although capable, those subduers of enemies do not look at me.' Hearing Vaidehi's piteous words uttered with tearful eyes, that leader of monkey-bands, the exceedingly energetic Hanumān, said,—"O exalted one, I swear by truth, Rāma turneth away his countenance (from every work) in consequence of grief for thee. And Rāma being seized with sorrow, Lakshmana burns in grief. Now that I have been able to obtain a sight of thee, this is no season for sorrow. O auspicious one, even now thou shalt witness the end of this woe. Filled with hope from my sight of thee, those foremost of persons, those mighty princes, shall reduce the worlds to ashes. And, O thou of expansive eyes, slaying in battle the wicked Rāvana with his allies, Rāghava shall take thee back to his palace. Now tell me what I shall communicate unto Rāghava, and the highly powerful Lakshmana, and the energetic Sugriva, and all the assembled monkeys." Thus addressed, Sitā again spoke unto him, saying,—Do thou on my behalf, bowing down the head,enquire after the welfare of that protector of men whom Kaucalyā hath brought forth. Do thou on my behalf, and on account of my words, enquire after the welfare of him, who, renouncing wreaths and gems of all kinds,and beloved damsels possessed of transcendent beauty, and wealth such as is difficult to obtain on this spacious earth; and who, honoring and bowing unto his father and mother, followed Rāma,—in whom Sumitrā hath an excellent son,—of that righteous one, who, espousing the cause of his brother, renouncing choice happiness, followeth his brother to the forest, ministering unto him; who is lion-shouldered, long-armed, intelligent,

and of a prepossessing presence; who beareth himself towards Râma as if he were his sire, and towards me, as if I were his mother; of that heroic Lakshmana who did not know when I was ravished away;—the servant of the elders, crowned with auspiciousness,—who is competent and reineth in his tongue; who is the foremost of those dear unto the king's son,* and worthy of my father-in-law; who is dearer (unto Râma) than even my own self; of Lakshmana, brother unto Râma; that energetic one who undertaketh even such tasks as he is not equal to, and seeing whom Râghava hath forgotten his deceased sire†,—him for the sake of my words, thou must ask as to his welfare. Lakshmana is always mild and pure, and dear unto Râma. Do thou speak to him so, that, O best of monkeys, he may remove my miseries. O leader of monkey-bands, do thou bring about success on this undertaking. From this preliminary endeavour of thine, Râghava shall take pains on my behalf.—This also shalt thou say again and again unto that hero—my lord,—'O son of Daçaratha, I shall keep on this life for another month; and this I swear unto thee by truth that I will not live beyond this month. O hero, even as Vishnu rescued Kauçiki from the nether regions,‡ it behoveth thee to rescue me, who have ignominiously been confined by the impious Râvana."—Thereupon, saying,—"Hand this unto Râghava," Sitâ gave to Hanumân a noble and excellent jewel for the head§, which was tied up in her attire. Then taking that best of gems, the hero tried to fix it on his finger; but

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* Ráma.

† In consequence of the fatherly care of Lakshmana.—T.

‡ According to Kataka, Kauçiki is Earth, who was rescued by Nârâyana from the subterranean regions. According to Tirtha, Kauçiki is Indra's Auspiciousness, who on the occasion of the destruction of the Asura, Vritra, took refuge in the nether regions, and was brought back by Vishnu.—T.

§ *Chudâmani.* According to the commentator, the word means *a gem* worn in the head.—T.

it did not enter into it.* And taking the gem, and bowing unto Sitâ and going round her, that foremost of monkeys remained by her side in humble guise. And experiencing rapture in consequence of his seeing Sitâ, he mentally presented himself before Râma, and Lakshmana graced with auspicious marks. And taking that costly and superb gem, which by virtue of some power, king Janaka's daughter had managed to hide (from the gaze of the Râkshasis), Hanumân, feeling delighted like one, shaken by the wind blowing on the top of the foremost of mountains, and then getting away from it, prepared to set out.

SECTION XXXIX.

HAVING made over the gem, Sitâ said unto Hanumân,—"This sign is very well known to Râma. Seeing this gem, that hero, Râma, shall recollect three persons,—his mother, myself, and king Daçaratha, Thou, O foremost of monkeys, wilt again be commissioned on this business. Do thou bethink thee as to what thou wilt do afterwards, when thou hast been entrusted with this task. O foremost of monkeys, thou art capable of compassing this work. Therefore, think as to what course of his (Râma's) shall remove (my) misery. O Hanumân, undergoing toils, be thou instrumental in removing my misery." Saying, "So be it," the Wind-god's offspring of terrible prowess, bowing down the head, prepared to depart. Seeing that (Hanumân) was about to set out, that exalted one, Mithilâ's daughter, addressed that monkey, son unto the Wind-god, in words choked by the vapour of grief,—"O Hanumân, do thou communicate good news to both Râma and Lakshmana, to Sugriva with his counsellors;

* Another meaning is,—"But fearing discovery on account of the brilliance of the jewel, he desisted."—T.

and to all the aged monkeys. And, O best of monkeys, in consonance with righteousness, communicate good tidings (unto Râma). And it behoveth thee to strive so that the mighty-armed Râghava may rescue me from this sea of sorrow. And, O Hanumân, do thou speak so that the illustrious Râma may deliver me while I am still alive; and thereby do thou reap righteousness. Ever breathing high spirits, Dâcarathi,* hearing my words, shall attain an access of manliness for my deliverance. Soon as Râghava shall hear words couching tidings of me, that hero shall duly resolve on displaying his prowess." Hearing this speech of Sitâ, Hanumân, son unto the Wind-god, with his joined hands raised to his head, said,—"Soon shall Kâkutstha come, surrounded by the foremost monkeys and bears; and, vanquishing the foe in fight, shall remove thy grief. Find I none either among men, or Asuras, or celestials, that dares remain before him as he discharges his shafts. For thee, in especial, he can stand in conflict even the Sun, Indra, nay—Yama himself, that offspring of the Sun. For thee, he prepareth himself to conquer the Earth bounded by the main; and victory, thou daughter of Janaka, shall be Râma's." Hearing his words excellently spoken and thoroughly true, Jânaki honored them highly, and spoke (as follows). And gazing at him once and again as he prepared to go away, Sitâ from affection honored the speech which had been uttered (by Hanumân) out of attachment unto his master,—"If thou wish it, O hero, do thou, O subduer of enemies, stay here for one day. Having rested in some hidden nook, thou wilt depart to-morrow. O monkey, (if thou dost remain), thy vicinity shall for a moment remove the huge grief of me of slender luck. But even if thou go (passing to-day here), I have, O tiger-like monkey, doubts as to thy return; and, accordingly, doubt, certainly, as to my life. And the grief incident to my not seeing thee shall burn me greatly,

* Daçaratha's son.—T

even, O monkey, as grief burneth one that is already consumed by sorrow over and over again. And, O hero, O lord of monkeys, this doubt is also before me. How, alas! shall the mighty lord of monkeys, albeit backed by the monkeys and bears, cross over the mighty main hard to cross,—and (how shall) those forces consisting of bears and monkeys or those sons of the best of men (cross over the same)? In all the three worlds, Vinatā's offspring, thyself, and the Wind-god, have alone the power of crossing over the deep.—Then, for the accomplishment of this work, difficult to compass, what, O hero, O thou best of those conversant with business, what way dost thou see as to its success? Or thou alone, O destroyer of hostile heroes, art quite enough for the fulfilment of this purpose; and thou shalt reap, in the shape of fame, the fruit of thy achievement. But if (Rāma) himself together with all his forces, conquering Rāvana and (recovering me) in battle, returned victorious to his own city,—this would be worthy of himself. If blocking up Lankā with his army, that afflictor of hostile hosts, Kākutstha took me (hence), that would be worthy of him. Do thou, therefore, adopt such means that the high-souled heroic warrior may have an opportunity of putting forth prowess:" Hearing those words fraught with sense and reason and informed with affection, Hanumān, by way of reply said mildly,—"O revered lady, that foremost of monkeys—the lord of bears and monkeys—Sugriva, possessed of truth, hath made up his mind on thy behalf. That destroyer of Rākshasas, O daughter of Videha, environed by thousands of millions of monkeys, will come hither without delay. And exceedingly powerful and mighty monkeys possessed of prowess, and speeding far with the rapidity of thought, are in his command. Nothing can impede their courses, either upward, or downward, or tending in both directions; and those ones of measureless energy never experience depression in the most arduous undertakings. Braced by their exalted spirits, these, resort-

ing to the aerial way, have many a time and oft circumambulated the Earth containing mountains and meads. There are (in that army) rangers of woods, some equal and some superior to me. And near Sugriva there are none who are inferior to me. And since even I have reached this place, what shall I say of those ones endowed with immense might? Nor are superior (monkeys) sent on errands; it is only the inferior ones that are sent. Then, O exalted one, thou needst not grieve: let thy sorrow depart. Those leaders of monkey-herds will come to Lankâ by one bound; and, like unto the risen Sun and Moon, those leonine men, having large numbers to back them, will come to thy side, riding my back. Those heroes and foremost of men, Râma and Lakshmana both, coming to the city of Lankâ, shall destroy her by means of their shafts. And slaying Râvana together with his adherents, Raghu's son, taking thee, O paragon among women, shall return to his own city. Therefore, do thou take heart, good betide thee! Do thou remain, eagerly wishing for the time. It will not be long before thou shalt behold Râma resembling flaming fire. On the lord of Râkshasas being slain along with his counsellors and friends, thou shalt meet with Râma, even as Rohini meeteth with the Moon. O worshipful one, speedily shalt thou behold the other shore of thy misery, O Maithili; and thou shalt see Râvana slain by Râma by might of arm." Having thus solaced Videha's daughter, Hanumân, son unto the Wind-god, again spoke unto Vaidehi, saying,—"Soon shalt thou behold that destroyer of foes, Râghava of subdued soul, and the bow-bearing Lakshmana also, come to the gate of Lankâ. And soon shalt thou behold the assembled heroic monkeys, endowed with the prowess of lions and tigers, and the splendour of the monarch of monkeys, and having nails and teeth for their arms. And thou shalt, O noble one, behold innumerable companies of choice monkeys, resembling hills and clouds,—roaring on the plateaus of Malaya in Lankâ.

Like an elephant tormented by a lion, Râma afflicted in the vitals by the dreadful shafts of Manmatha, doth not attain ease. Do not weep, exalted one, in sorrow. Let not fear take possession of thy heart! Even as Sachi meeteth with Sakra, shalt thou, O auspicious one, meet with thy lord. Who is greater than Râma? And who is equal to Saumitri?* And these brothers resembling Fire and the Wind, are thy help. O revered one, thou wilt not have to dwell long in this extremely dreadful place inhabited by the Râkshasas. The arrival of thy beloved one is not distant. Just remain expecting (as best thou may), during the time that elapses between this and my meeting with Râma."

SECTION XL.

HEARING the speech of the high-souled offspring of the Wind-god, Sitâ resembling a daughter of the celestials, said in words fraught with her welfare,—"Even as the Earth with corn half-way towards harvest is gladdened on receipt of showers, have I, O monkey, been gladdened on seeing thee that speakest sweetly. Do thou so dispense thy kindness unto me that, with my desire attained, I may touch that tiger-like one with my body reduced by grief. And, O foremost of monkeys, present this sign unto Râma, and tell him also for a sign that he had in ire hurled the dart which destroyed a single eye of the crow. And tell him also,†—'On my (first) *tilaka* having been wiped out, thou didst paint beside my cheek another made of red arsenic —this thou shouldst remember. Why, O thou endowed with prowess, resembling Indra the Great or Varuna, dost thou disregard the ravished Sitâ, sitting in the midst of

* *i. e.* Sumitrâ's son, Lakshmana.—T.

† Sitâ wishes Hanumân to use her own language to Râma.—T.

Rākshas? This jewel for the head I had preserved with care. In my misfortune, O sinless one, I used to inspire cheerfulness by a sight of this, resembling thyself. This graceful water-sprung (gem) I part from. Hereafter, overwhelmed with grief, I shall not be able to live. For thee only do I bear insufferable miseries, heart-cleaving speech, and companionship with Rākshasas. O destroyer of enemies, for a month longer will I maintain being. Beyond that, O king's son, bereft of thee, I will not live. This Rākshasa king is dreadful. (This being so), if I hear thee tarrying, I would not live for a moment.'" Hearing Vaidehi's speech pathetic and uttered with tears, the highly energetic Hanumān, son unto the Wind-god, said,—"My revered one, I swear unto thee by truth itself that Rāma neglecteth every business because of grief for thee. And Rāma being overwhelmed with woe, Lakshmana burneth in grief. Now that I have succeeded in seeing thee after no end of ado, this is no time for lamentation. O fair one, this very moment thou shalt witness the end of thy woe. Those blameless princes—foremost of men, gathering courage from my sight of thee, shall reduce Lankā to ashes. And, O thou of expansive eyes, slaying in battle Rāvana along with his friends, Raghu's sons shall take thee back to their own palace. Now, O faultless lady, thou ought to give me such a sign as Rāma shall certainly recognise, and as shall more please him by far." "Ah!" (answered Sitā), "I have already furnished thee with an excellent sign. This ornament, O Hanumān, when carefully examined by Rāma, O hero, shall render thy words credible." Thereupon, taking that best of gems, that graceful foremost of monkeys, bowing down the head unto that exalted one, prepared to depart. Seeing that monkey-leader intent upon leaping up, and surcharged with energy,—with his person enlarged, Janaka's daughter, with a tearful countenance, spake in woe-begone guise, her accents choked with the vapour of grief,—"O Hanumān,

communicate tidings of my good health unto those lion-like brothers, Rāma and Lakshmana, to Sugriva along with his counsellors, and to all (the monkeys). And it behoveth thee so to compass things that the mighty-armed Rāghava may rescue me from this sea of sorrow. Do thou, going to Rāma, make known to him the fierce current of my grief, as well as the railing of these Rākshasas. Good fortune be thy portion, thou exceedingly heroic monkey!" Thus furnished with the intentions of the princess, the monkey, having gained his object, and, growing exceedingly exhilarated in his heart, reviewed the small work that yet remained for him, became bent upon proceeding to the north.

SECTION XLI.

HAVING been honored by her (Sitā) in excellent words, the monkey proceeding, left that place, thinking,—"A small work it is that remains. Beheld have I this dark-eyed lady. Passing by three means, I see that I shall have to resort to the fourth. No *treaty* with Rakshas can answer the end: Neither can *gifts* prevail with the wealthy. Nor is it possible to sow *dissensions* among persons proud of their strength. Then, display of *prowess* appeareth to me applicable in this case. Without resorting to prowess, way find I none for ensuring success in this matter. If the Rakshas find their foremost heroes fallen in battle, they may temper their (martial ardour). He that, having compassed his (principal) purpose, accomplishes many more without marring the prime one, is entitled to act. He that doeth a small work, is certainly not a worker,—he it is that knoweth to bring about success in diverse ways, is alone capable of securing

the same.* Although my sole commission was to effect this much,† yet if I repair to the abode of the lord of monkeys after having ascertained the strength of our ownselves and that of the foe in the field, then I shall have done the mandate of my master. How can my arrival (at this place) be made to bring forth good fruit? How can I forcibly bring on engagement with the Râkshasas? And how can the Ten-necked one in battle be made to form a just estimate of the respective strength of myself and his forces? Coming in contact with the Ten-necked one, with his three orders, forces and charioteers, I shall, reading the intention that is in his heart, as well as his strength,—happily return from hence. This grove of the fell (fiend) resembling Nandana itself, containing various trees and plants, and captivating to eye and heart,—will I destroy; even as fire destroyeth a dry wood. This grove being ravaged, Râvana shall get into a fury. Then the Râkshasa monarch shall summon up an army consisting of horses, elephants, and mighty cars, equipped with tridents, iron axes and other arms,—, and mighty shall be the encounter that shall take place. And I with unimpaired prowess battling with those terrific Rakshas, and annihilating that host despatched by Râvana, shall merrily journey to the abode of the monkey-king." Then furious like the Wind, the offspring of the Wind-god possessed of dreadful prowess set about knocking down the trees with impetuous violence. Then that hero, Hanumân, devastated that garden of the damsels, resounding with the roars of mad elephants, and filled with diverse trees and shrubs. And with its trees crushed and its tanks damaged, with its fair peaks shattered in fragments and its pools

* The commentator explains this passage thus:—"He that by great pains accomplishes a small work, cannot be a great actor; but he that bringeth about his end in a variety of ways through the *minimum* of effort, is the actor."—T.

† *i. e.* see Sitá.

eloquent with the notes of birds, riven all over, with coppery and withered sprays cast about (in all directions), and with its trees and plants shorn of their liveliness,—that wood was no longer beautiful,—as if it had been burnt up by a forest-fire ; and its plants resembled damsels with their apparel falling off. And that magnificent wood, with its arbours and its picture-gallerys destroyed, and its ferocious animals, beasts and birds crying in distressful accents,—and its rocky structures and other mansions broken down, was bereft of its loveliness. And that grove of the inner apartment belonging to the damsels* of the Ten-necked one, with its numbers of *açoka* trees and plants cast about disorderly, was, in very sooth, through the might of the monkey, rendered a sight composed of plants, *etc.,* tending to awaken the regret of the spectator.† Then having done what was wondrous disagreeable unto the mind of the magnanimous lord of the world, that monkey desirous of coping alone with a vast host, stood by the main entrance, flaming in effulgence.

SECTION XLII.

THEN on account of the cries of birds and the sounds of breaking trees, all the denizons of Lanká were seized with trepidation in consequence of fright. And agitated with fear, birds and beasts hurried (on all sides) ; and omens

* *Promadávanasya—gen.*—occurs twice in this passage. The commentator, as usual, refines on the word,—to one he assigns a literal sense ; another he explains—*of the grove belonging to the protector of the females,*—i. e. the wood, which, by arousing their desire for Rávana, assured their stay there !—T.

† There is a pun on the word *soka*—occuring twice. One of them, originally *açoka*, but entering into a vowel combination with the preceding word, is the name of a tree ; and *Soka* means *sorrow*. The *açoka* trees being shattered, inspired the enlooker with *soka—sorrow*.—T.

boding evil unto the Rākshasas, began to appear (everywhere). And grim-visaged Rākshasis, awaking from their sleep, saw that wood devastated, and that heroic mighty monkey. And observing them, that mighty-armed and powerful monkey endowed with immense strength, magnified his dimensions, capable of striking terror into the Rākshasas. And beholding that exceedingly strong monkey resembling a mountain, the Rākshasis asked Janaka's daughter, saying,—"Who is this? And whence, and wherefore, hath he come here? And why did he carry on converse with thee? Tell us this, thou of expansive eyes. O lucky one, entertain no fear. And, O thou having eyes with dark outer corners, what is the talk that this one hath held with thee?" Thereat, the chaste Sitā, having all her parts perfect, answered,—"What is my power to read Rākshasas capable of wearing forms at will? Ye know who he is and what he doeth. Serpents, without doubt, know the way of serpents. And, furthermore, I am very much frightened,—nor know I who that one is. I take him to be a Rākshasa,—who hath come here through his capacity to put on any shape." Hearing Vaidehi's words, the Rākshasis swiftly took to their heels. Some remained,—and some departed to inform Rāvana of the matter. And before Rāvana, the Rākshasis of deformed visages informed him of the hideous and dreadful monkey. "O king, in the heart of the *açoka* wood there is a monkey of a terrific body, who, possessed of immeasurable might, stayeth, after having carried on a conversation with Jānaki. Nor, albeit questioned by us many a time and oft, doth Janaka's daughter, Sitā, having the eyes of a deer, intend to tell us who the monkey is. He may be the emissary of Vāsava, or of Vaiçravana; or he may have been sent by Rāma himself from eagerness to get at the whereabouts of Sitā. And he it is that, wearing a wonderful form, hath destroyed thy charming arbour of the interior, filled with beasts of various kinds.—And quarter there is

none which hath not been destroyed by him; and only that place where the exalted Jānaki is, remaineth uninjured by him,—whether for preserving Jānaki, or from fatigue—it doth not appear. But what is his fatigue? She it is that hath been preserved by him. And that overgrown Sinçapā tree, affluent with elegant foliage, under which Sitā herself hath (always rested), hath been spared by him. It behoveth thee to order sharp chastisement to be inflicted on that one of a fierce form, who, having carried on converse with Sitā, hath laid thy wood waste. Who, O Sovereign of the Rākshasas, that hath not his life severed from him,—converseth with Sitā, who hath captivated thy heart?" Hearing the speeches of the Rākshasis, Rāvana, lord of Rākshasas, with his eyes rolling in rage, flamed up like the fire of a funeral pyre. And as fall drops of lighted oil from a flaming lamp, fell drops of tears from the eyes of the enraged Rāvana. And that highly energetic one ordered his heroic servants, resembling himself, to punish Hanumān. And from that mansion speedily issued eighty thousand of those retainers, carrying in their hands maces and mallets*,—having huge bellies, and large teeth, of dreadful forms, and possessed of unwieldy strength,—all eager to engage in the conflict and take Hanumān. And having come near that monkey staying at the main entrance, those swelling spirits rushed on, even as insects rush into a flame. And equipped with variegated maces, and bludgeons, and golden *angadas*,† and arrows resembling the Sun, they approached that foremost of monkeys. And accoutred in maces, axes, and javelins, and bearing bearded darts and lances in their hands, they suddenly surrounded Hanumān and remained before him. And the graceful and energetic Hanumān also, resembling a hill, flourishing his tail over the ground, sent up tremendous roars. And attain-

* *Kuta—hammer*. The commentator, however, says that it means a weapon resembling a hammer.—T.

† A bracelet worn on the upper arm.—T.

ing, mighty proportions, Hanumān, son unto the Wind-god, brandished his tail, filling Lankā with sounds. And at the sounds of his flourishing, as well as with those resounding ones set up by himself, birds began to drop down from the sky. And he loudly proclaimed,—"Victory to the exceedingly strong Rāma and to the mighty Lakshmana! And victory unto king Sugriva, protected of Rāghava! I am the servant of the Sovereign of Koçala, Rāma of untiring deeds,—(I am) Hanumān, the destroyer of hostile hosts, offspring of the Wind-god. And a thousand Rāvanas cannot cope with me in conflict, when I shall hurl crags and trees by thousands. In the very presence of all the Rakshas, shall I, having desolated the city of Lankā and paid my reverence to Maithili, go away, my end being compassed." They were struck with affright at his roars; and they beheld Hanumān elevated as an evening cloud. And now knowing for certain that the monkey had been despatched by his master, the Rākshasas commenced assailing him with various kinds of dire arms.* Environed on all sides by those heroes, that exceedingly powerful one, staying by the main entrance, took up a terrific bolt. And taking that bolt, like Vinatā's offspring handling a darting serpent, he slew those rangers of the night. And grasping (the bolt), the Wind-god's son began to range the welkin and destroy (the Rākshasas), like the thousand-eyed(deity)slaughtering Daityas with his thunder-bolt. And having slain those Rākshasas, who were the retainers of Rāvana, the heroic offspring of the Wind-god—foremost of heroes—desirous of fight, stood at the gate. Then certain Rākshasas, getting off from the field in fear, informed Rāvana of the destruction of all his servants. Hearing that a mighty host of the Rākshasas had been slain, the king, with his eyes whirling in ire, ordered

* *Swámisandehanikçancák*—may also mean, *having been assured by Rávana as to his firm resolve—i.e. the Rákshasas must fight with Hanumán, however desperate the undertaking might prove.—T.*

Prahasta's son of incomparable prowess, aud invincible in battle.

SECTION XLIII.

Having slaughtered the servants, Hanumān, having reflected awhile, thought,—"I have broken down the wood; but have not destroyed the edifice dedicated to the deities of the Rākshasas. Therefore, this very day will I demolish this structure." Having thought thus in his heart, that foremost of monkeys, Hanumān, son unto the Wind-god, displaying his strength, bounded unto the Chaitya* building, elevated like a summit of Meru. And having ascended the edifice resembling a mountain, that leader of monkey-bands, possessed of wondrous energy, looked like another Sun risen (in the sky). And having broken down that superb edifice, the irrepressible Hanumān, flaming in auspiciousness, resembled (the mountain) Pariyātra. And magnifying his dimensions through his energy, the offspring of the Wind-god fearlessly fell to striking his arms with his hands, and thus filling Lankā with the sounds. And at those sounds of striking arms, capable of striking deafness into the hearer, birds began to drop down there, as well as the warders of the religious mansion, with their senses overwhelmed. "Victory unto Rāma versed in arms! And unto Lakshmana endowed with immense strength! And victory unto king Sugriva, who is protected by Rāghava! Hanumān, son unto the Wind-god, destroyer of hostile hosts, is the slave of Rāma of untiring deeds. And not a thousand Rāvanas can cope with me in conflict as I hurl stones and trees by thousands. Having destroyed the city of Lankā and paid my respects to Mithilā's daughter, I, my object gained, shall depart in the

* A building designed for deities.—T.

presence of all the Râkshasas." Having spoken thus, that one of a prodigious person, seated on the *Chaitya*, emitted tremendous roars, striking terror into the Rakshas. In consequence of that mighty cry, an hundred guards attached to the *Chaitya* sallied out, taking various weapons—bearded darts, scimitars and axes; and they surrounded the Wind-god's offspring, as he went on increasing his body. And they encountered that foremost of monkeys with various maces, and axes, and golden *Angadas*, and arrows resembling the Sun. And those numbers of Rakshas, encountering that best of monkeys,resembled an extensive and mighty whirlpool in the Gangâ. Thereat, the Wind-god's son, the mighty Hanumân,* waxing enraged,violently uprooting a huge piller of the edifice, plated with gold, and having an hundred borders, began to whirl it (in the air).† And the fire generated there thus, burnt down the entire edifice. Seeing that edifice in flames, the graceful monkey-leader, having slain the hundred Râkshasas, like Indra slaying Asuras with his thunderbolt,—remaining in the sky, said,—"Thousands of strong, high-souled and foremost monkeys like myself,having been created, and remaining under the command of Sugriva, —including ourselves as well as other monkeys—are ranging all over the world. Some are endowed with the strength of ten elephants, some with the strength of an hundred, some have the prowess of a thousand elephants, and some the strength of elephants numbered by herds. Some are equal in strength to the Wind,—and there are there some monkey-leaders who have no limit to their strength. Surrounded with monkeys of this sort, having nails and teeth for their arms,—in hundreds and thousands and *kotis* and *ayutas*, cometh our Sugriva,—the slayer of all (foes).

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* *Marutatmaya*—son unto the Wind-god, left out on the score of redundancy.—T.

† The reader is powerfully reminded of a like feat of Manoah's son—'the Herculean Samson.'—T.

Neither this city of Lankâ, nor you, nor yet Râvana, shall exist,—having created hostility with that high-souled hero of the Ikshwâku race."

SECTION XLIV.

COMMANDED by the lord of Râkshasas, Prahasta's son, the powerful Jamvumâli, having large teeth, went out bow in hand. And he wore a red wreath and attire, with a garland hung round his neck, and elegant ear-rings; and he was huge, and terrible, with his eyes whirling,—invincible in encounter. And he impetuously stretched a graceful bow, resembling the bow of Sakra, and roaring like *vajra* and the thunderbolt.* And the entire welkin, and all sides and quarters, were suddenly filled with the mighty sounds of that bow as it was being stretched. And seeing him approaching in a car yoked with asses, Hanumân endowed with vigour both rejoiced and shouted. Thereat, the highly energetic Jamvumâli pierced with whetted shafts that mighty monkey, Hanumân, who was seated on an awry plank at the gate serving as a perch for pigeons.† He pierced that lord of monkey's face with half-moon (shaped) arrows, his head with one having its head made like a hook and his arms with ten *nârâchas*.‡ And pierced by the arrows, his coppery face looked beautiful like a blown autumnal red lotus shot at by the solar rays.—And his naturally red countenance being painted with blood, looked lovely like a majestic red lotus in the sky, washed with the honey of the red *açoka*.—Wounded by the shafts, the redoubted monkey grew enraged. And he espied

* For distinction between the two, *vide ante*.—T.

† This is all that I can make of the commentator's gloss on *toranavitanka*.—T.

‡ Iron arrows.—T.

a huge and gigantic crag beside him. Thereat, at once uprooting it, that one endowed with celerity and strength hurled it (at his foe). And the enraged Râkshasa opposed it by ten shafts. Witnessing his action rendered fruitless, the energetic Hanumân of terrific prowess, uprooting a large *sâla*, began to whirl it (in the air). Seeing the exceedingly strong monkey whirling the *sâla* tree, the highly powerful Jamvumâli dischanged a many shafts. And he severed the *sâla* by means of four shafts, and wounded the monkey in the arm with five, in the chest, with one, and with ten, between the teats. With his body covered all over with shafts,(Hanumân) getting into a furious passion, taking up the same bolt, again began to swing it with rapidity. And that terrific one gifted with exceeding impetuosity, having whirled the bolt with wondrous rapidity, let it light upon Jamvumâli's spacious breast. And (anon) there was neither seen there his head, nor his arms, nor his thighs,nor his bow, nor his car, nor his steeds, nor his arrows at that place. And that mighty car-warrior, Jamvumâli, speedily slain, fell down to the earth, like a tree whose trunk hath been crushed. Hearing Jamvumâli as well as his exceedingly powerful servants slaughtered, Râvana became transported with anger, and his eyes became reddened in wrath. And on the mighty son of Prahasta having been slain, the lord of the night-rangers, with his reddened eyes rolling in rage, speedily commanded the sons of his counsellors, endowed with vast energy and prowess, (to encounter Hanumân in battle.)

SECTION XLV.

THEN ordered by the lord of Rākshasas, the sons of his counsellors, seven (in number), in splendour resembling fire, issued forth from that mansion. And surrounded by a mighty army, furnished with bows, endowed with wondrous strength, and accomplished in arms—the foremost of those acquainted with weapons—each burning for victory, with mighty cars yoked with steeds, covered with golden net-works, bearing pennons and standards, and having sounds like those proceeding from clouds,—exultingly stretching with immeasurable prowess bows decked with gold,—resembling clouds surcharged with lightning,—those warriors sallied out. Learning that the servants had been slain, their* mothers, along with their friends and kindred, were overpowered with grief. And vieing with each other in eagerness, those (warriors) decked in ornaments of polished gold, confronted Hanumān staying at the gate. And with their cars sending roars, the Rākshasas, pouring showers of shafts, ranged (the field), resembling clouds during the rainy season. And covered with those arrowy showers, Hanumān had his person concealed, like the monarch of mountains hidden by a downpour. And that swift-speeding monkey, coursing the cloudless sky, evaded those shafts of those heroes, as well as the impetuosity of their cars. And that hero, playing pranks with those bowmen, appeared like the masterful Wind playing tricks with the bow-bearing clouds.† And sending up a dreadful shout, and thereby filling that vast host with fright, the energetic Hanumān rushed on that Rākshasa army. And that subduer of enemies slew some with slaps, and some he rived with nails, and some he killed by blows, and others with (the

* *i. e.* the mothers of the sons of the councillors.—T.

† *i. e.* having the iris.—T.

pressure of) his chest. And some dropped down on the ground at the very same spot at the sounds that he emitted. And on their being slain or falling on the earth, that army, afflicted with affright, began to fly in all directions. And the elephants roared in frightful tones, and the steeds fell down on the earth.—And the Earth was covered with broken boxes, flagstaffs, and umbrellas, (belonging to the cars), as also with the cars themselves.—And rivers running gore were seen on the way, and Lankā uttered various frightful cries. And having slain those overgrown Rākshasas, that exceedingly powerful and heroic monkey of terrific power, desirous of again coping with other Rākshasas, retraced his steps to the self-same entrance.

SECTION XLVI.

LEARNING that the sons of the counsellors had been slain by the high-souled monkey, the Ten-necked one suppressing the apprehension that was in his heart, restored the balance of his mind. And he directed five of the foremost leaders of his forces, the heroic Virupāksha, Yupaksha, the Rākshasa Durdharsha, Praghasa, and Māsakarna, versed in polity, endowed with the speed of the Wind in conflict and alert on every occasion,to take Hanumān captive."Ye generals, do ye taking a mighty host with steeds, elephants and cars, chastise that monkey. And coming to that dweller of the woods, ye had better act heedfully, and should accomplish this work in consonance with place and season. Having regard to his acts, I do not take him to be a monkey. He is a great being endowed with extraordinary prowess every way. My mind is not satisfied that he is a monkey. He may have been brought into being by Indra, through ascetic might, for injuring us. Backed by you, I have defeated

(deities), and Nâgas, and Yakshas, and Gandharbas, and Asuras, and Maharshis. And, for certain, they have herein tried to do us some wrong. Therefore there is no doubt about this,—do ye by main force take him. And, ye generals, go ye, taking a mighty force with steeds, elephants and cars. Do ye chastise this monkey. This monkey of deliberate prowess should not be disregarded by you. I have seen* monkeys of immense prowess,—Vâli with Sugriva and the exceedingly powerful Jâmbavân, and Nila the general, and others with Dwivida at their head. Their speed is not dreadful, nor their energy, nor their prowess, nor their intelligence, nor their strength, nor their courage, nor their capacity to change shapes. Therefore ye should know him as some great being staying in the form of a monkey. Exerting yourself to the uttermost, do ye chastise him. These three worlds combined, with Indra, celestials and mortals, are incapable of long staying before you in the field of battle. Still a person versed in polity, albeit anxious to secure victory in battle, should carefully preserve self, as success in war is unstable." Thereupon, they, possessed of the energy of fire, accepting the words of their master, rushed forth vehemently, accompanied with cars, mad elephants, fleet steeds, sharp and whetted weapons,—and forces of all kinds. Then those heroes saw that effulgent mighty monkey, shining in his native splendour, like unto the risen sun,—possessed of great strength and immense speed, and magnanimity of mind,—seated at the gate. And soon as they saw him, they, frightened at his appearance, assailed him with their respective terrible weapons. And Durdhasa discharged at Hanumân's head five white iron† arrows with yellow heads, and possessing the lustre of lotus-leaves. Having

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* There is a word—*sighra*, *soon*—in this *sloka*, of which I fail to perceive the relation.—T.

† This may rather look an incongrnous mixture of images; but the iron arrows may have been *silvered* over.—T.

been pierced in the head with those shafts, the monkey, roaring, leapt into the sky, making the ten cardinal points resound. Then the exceedingly powerful and heroic Durdhara, mounted on a car, with his bow stringed, came forward, showering innumerable arrows by hundreds. Thereat, even as the wind driveth away rain-pouring clouds at the end of the rainy season, the monkey, remaining in the sky, resisted (his antagonist) as he kept on pouring his shafts. And sore beset by Durdhara, the Wind-god's son again emitted cries, and that puissant one also increased himself. Then darting far up in the air, the monkey suddenly descended on the car of Durdhara with extreme vehemence, like unto a mass of lightning alighting on a mountain.—Thereat his eight steeds getting mangled, and the wheels and pole of his car having been broken, Durdhara leaving the car, fell down to the earth, deprived of life. Seeing him down on the earth, those irrepressible subduers of enemies, Virupāksha and Yupāksha, waxing wroth, sprang up. And springing up suddenly, they by means of maces, dealt blows on the chest of the monkey, who was staying in the unclouded sky. Thereat resisting the furious rush of those gifted with ebullient energy, that exceedingly powerful one descended to the earth with the violence of the Fair-feathered (bird).* Then getting at and uprooting a *sâla* tree, that monkey, the Wind-god's offspring, slew both of those heroic Rākshasas. Learning that those three had been slain by the monkey gifted with speed, the mighty and onrushing Praghasa laughing in scorn advanced (in the encounter). And the energetic Bhāsakarna also came forward in rage, taking a dart. And (they) meeting together, Praghasa assailed the famous, tiger-like monkey with a sharp-edged axe, and Bhāsakarna (attacked) the elephantine monkey with a javelin. And with his limbs wounded by them, and his hair wetted with blood, that monkey resembling in splendour the infant

* Suparna—a name of Garura.—T.

sun, grew furiously enraged. And that elephantine monkey, the heroic Hanumān, uprooting a mountain-peak, with beasts, snakes, and trees (in it), slew those Rākshasas ; and, crushed by that mountain-summit, they were reduced to powder. On those five generals having fallen, the monkey slew the remaining forces. And as the thousand-eyed Deity destroyed Asuras, the monkey destroyed steeds with steeds, elephants with elephants, warriors with warriors, and cars with cars. And with horses and elephants, swift steeds, with broken wheels and mighty cars, and Rākshasas slain, all the ways were blocked up. And having destroyed in battle the heroic generals with all their forces and vehicles, that hero in the same way rested at the gate like Kāla himself engaged in destroying people, when he hath gained respite.

SECTION XLVII.

HEARING that the five generals had been slain by Hanumān alone with their vehicles and followers, the king, gazing at prince Aksha, who was ready and eager to go to battle, commanded him to take the field. And that puissant one of a bow decked with gold, on being commanded (by Rāvana) with a glance, started up, like unto fire on being fed by clarified butter by foremost regenerate persons on the sacrificial ground. And that best of Nairitas* possessed of prowess, ascending a car resembling the infant sun in effulgence, and surrounded all round with networks of burnished gold, sallied forth in quest of that mighty monkey. And (that warrior) in prowess resembliug an immortal,sallied out ascending that car, obtained with long-continued asceticism, embellished with a network of glowing gold,

* Rākshasas.

furnished with pennons,having a standard studded with gems, nicely yoked with eight excellent steeds having the fleetness of thought, incapable of being overpowered either by celestials or Asuras,competent to course over uneven ground, of the lustre of lightning, sky-ranging, completely garnished, equipped with quivers, with swords fastened to the banners in eight directions, with darts and lances arranged in proper places, splendid with every object in full measure, bearing golden threads, wearing the brilliancy of the sun and moon, and possessing the effulgence of the sun. And filling the firmament and the earth containing mountains with sounds proceeding from steeds,elephants and mighty cars,—he, accompanied by his forces, presented himself before the capable monkey, who was seated at the gate. And coming before the monkey, Aksha, having the gaze of a lion,with eyes betokening regard, gazed at Hanumân resembling the Fire on the occassion of the universal dissolution at the end of a *yuga*, intent on destroying creatures, and who was seated and was influenced alike by surprise and regard. And seriously considering the impetuosity of the high-souled monkey as well as his prowess in relation to a foe,—as also his own strength, he increased (in strength) like the Sun on the expiration of a Yuga. And growing enraged, (Aksha), staying calmly in the field, with concentrated soul, challenged Hanumân difficult to resist in conflict and of prowess worthy to witness, with three whetted shafts. And finding the monkey proud and untiring, capable of vanquishing his foe, and possessed of exalted spirits, Aksha took up his bow and held his arrows in his hands. And wearing a golden corslet, *angadas*, and earings, and possessed of fiery vigor, he closed with the monkey; and their meeting was something unparalleled on this earth,—and was calculated to raise the respect* even of the celestials and the

* *Sambhramaprada*, according to Râmânuja, means, *capable of exciting fear*.—T

Asuras. And witnessing the mighty conflict of the prince and the monkey, Earth emitted cries, and the Sun did not burn, and the Wind did not blow, and the mountains shook, and the welkin sounded, and the main was vexed. And that hero, skilled in aiming, fixing and discharging arrows, shot at the monkey's head three fine-headed feathered shafts plated with gold near the feathers, and resembling venomous serpents. And with his rolling eyes washed with blood in consequence of the shafts having alighted at his head, Hanumân, resembling a new-risen Sun having arrows for its rays, looked splendid like the light-engarlanded Sun. And seeing in battle that son of the foremost of monarchs, with his excellent weapons upraised and his beautiful bow, that best of the counsellors of the lord of monkeys, rejoiced, and intent on encounter, increased himself. And with his ire heightened, that one endowed with energy and prowess, like unto the ray-decorated (Sun) on the crest of Mandara,* began to burn with the fiery rays of his eyes, Aksha, along with his forces and vehicles. And as a mass of clouds showereth rain on a high hill, the arrow-showering Râkshasa resembling clouds, having the bow for his rain-bow, discharged shafts at that foremost of monkeys, representing a mountain. And then the monkey, having sounds like those of clouds, beholding in battle Aksha of terrific prowess in conflict, and strong in energy, strength and shafts, sent up shouts from elation of spirits. And as an elephant approacheth a deep pit covered over with grass, (Aksha) from a spirit of childishness elated in conflict with his prowess, with his ire heightened, and eyes resembling blood, drew near the monkey in the field. And as Aksha went on hastily pouring shafts, that one uttering roars resembling the rumbling of clouds, looking terrible in consequence of his arms and thighs flung about, darted into the sky with exhuberant energy. And

* The Sun is on Mandara in mid-day; therefore the meridian Sun is meant here.—T.

as he leapt up, that strong and powerful one—foremost of Rākshasas—that car-warrior and the best of choice car-warriors—rushed at (Hanumān), showering arrows on him, like a cloud showering hail-stones on a mountain. And dashing in the midst of the arrows like the wind, and thus baffling them, the heroic monkey of dreadful prowess in conflict, and endowed with the speed of thought, began to range the path of the air. And witnessing Aksha with regardful eyes, as that one intent on contest, taking his bow, was covering the sky with various excellent arrows, the Wind-god's offspring was plunged in thought. Wounded in the arm with shafts by that high-souled, noble prince, that mighty-armed one, capable of adequately appreciating the nature of actions, thought on (Aksha's) prowess in battle. "This exceedingly powerful one, endowed with the splendour of the infant sun, is doing dire deeds incapable of being done by a boy; and I am loth to slay one that hath shown himself equal to every martial feat. This one is high-souled, mighty in energy, of concentrated self, and capable of bearing extreme hardships in war; without doubt, by virtue of his actions, he is worthy of being honored by Nāgas, Yakshas and ascetics. With his mind braced by prowess and hope, that foremost of heroes eyeth me staying in the fore-front. The prowess of this light-handed (one), I ween, maketh even the hearts of the celestials and Asuras tremble. If I disregard him, he shall certainly vanquish me, for his prowess in battle increaseth (fast). Therefore I must even slay him: it is not proper to suffer an increasing fire." Thus reflecting on the strength of his foe and having ascertained his line of action, that puissant one endowed with great strength, summoned energy and set his heart on slaying him (his antagonist). And remaining in the path coursed by the air, that heroic monkey, the offspring of the Wind-god, with his slaps slew his eight powerful and excellent steeds, capable of bearing pressure and trained to diverse circular

movements. And successfully assailed by the councilor of that lord of monkeys, the car with its seat smashed, and its pole broken, and deprived of its steeds, fell to the earth from the sky. Thereat, forsaking that car, the mighty car-warrior sprang up into sky with his bow and holding his sabre,—and (resembled) an ascetic of fierce energy consequent on austerities, going up to heaven, renouncing his body. Then the monkey possessed of the energy and vigor of the Wind, approaching him as he was ranging the air coursed by the king of birds, the Wind and the Siddhas, at length fast caught hold of his legs. And as the foremost of birds, Garura taking a mighty serpent, whirls it, that foremost of monkeys, resembling his sire in prowess, whirling Aksha in the conflict, violently dropped him on the earth. And with his arms, thighs and chest crushed, bleeding, (having his bones and eyes smashed, his joints riven, and his tendons snapped, the Rākshasa lay on the earth,slain by the offspring of the Wind-god. And tormenting him (Aksha) on the earth, that mighty monkey caused great fright unto the ruler of the Rākshasas; and he was gazed at by the assembled Maharshis and the orbit-coursing ones and all beings with Yakshas and Pannagas, come to see him. And on the prince being slain, that monkey was gazed at by the celestials with Indra, who had been seized with extreme wonderment. And having slain in battle prince Aksha resembling a son of the celestials and possessed of blood-red eyes, the hero (again) neared the same gate, and waited there like *Kāla* bent upon destroying all creatures.

SECTION XLVIII.

On prince Aksha having been slain by Hanumān, the magnanimous monarch of the Rākshasas, wrought up by wrath, repressing his feelings, ordered Indrajit resembling a celestial, (to take the field against the foe.) "Thou art the foremost of those bearing arms; and thou hast afflicted even the gods and Asuras (in battle); thy deeds have been witnessed by the celestials with Indra; and thou hast procured a weapon* even from the Great-father. And coping (in conflict) with thy might of arms, all the celestials with the Maruts, headed by the lord of celestials himself, could not stay in the field. And there is none in these three worlds (save thyself), who doth not come under the influence of fatigue in battle. And thou art preserved by the prowess of thy arms, and protected also by thy ascetic merit; and being skilled in the knowledge of season and place, thou, methinks, art the foremost of them all in intelligence. And there is no deed which thou canst not perform in the field; and there is nothing in counsel capable of being arrived at by arguing on the lines prescribed by the scriptures, which thou art not equal to; and there is none in all the three worlds who doth not know thy strength and prowess in arms. And thy ascetic energy is like unto mine, as well as thy prowess and might in arms in battle. And having thee in the conflict, my mind assured (of victory), doth not experience sorrow. Slain have been all the servants, as also Jamvumāli, and those five generals, the heroic sons of my councilors, and the swelling forces including steeds, elephants and cars. And low lieth Mahodara, and prince Aksha hath also been slain. O destroyer of foes, my mind

* *viz.* the Brahma weapon.—T.

did not feel the same confidence in them that I do in thee.* And seeing this mighty host slain, as well as the prowess and energy of the monkey, and the taking into consideration thine own strength, do thou put forth thy energy according to thy strength. And on nearing the scene (of conflict), do thou, O foremost of those bearing arms, seeing thine own strength and that of the foe, so exert thyself that the latter, (now) resting quietly in consequence of having created a carnage (on the hostile hosts), may wax enfeebled.† O hero, army can serve no purpose here; for hosts fly (before) Hanumān or are reduced to nothing. Neither can it avail to use arms of terrific power and resembling the thunderbolt. Nothing can resist the rush of the Wind-god's offspring; and this one like unto fire is incapable of being slain with weapons. Revolving well (in thy mind what I have remarked), do thou in order to the attainment of success, with an intent mind remember the divine virtue of this bow, and repairing (to battle) strive to vanquish the foe, baffling his attacks.‡ O foremost of intelligent ones, (that I send thee to battle) is certainly not proper; yet this course of action is endorsed by Kshatriyas and those following the morality of kings. O subduer of enemies, one should be versed in various branches of learning as well as be masterful in war.§ He that craves victory in fight, should be acquainted with various branches of knowledge.||

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* According to another reading, the meaning would be:—"O best of warriors, do thou, considering thy own strength and that of the enemy, so exert thyself that he may no longer inflict terrible losses on our army." (Tirtha).—T.

† Another meaning is: *Looking on thyself, and (not on my forces), as constituting my main stay, put forth thy prowess.—T.*

‡ One should know in what branches of knowledge one's enemy is proficient, and, understanding this, one should strive for victory.—T.

§ According to a different reading, the meaning would be, "Thou art competent to fight agreeably to the rules."—T.

|| The *Sloka* is very difficult and incapable of interpretation without at places meanings being read into it.—T.

Hearing the words of his father, (Indrajit) gifted with celestial prowess, determined to fight, instantly circumambulated him. Excited with a desire for fight and worked up with energy, Indrajit, eulogized by the friendly Rākshasas, set out for battle. And that highly effulgent and graceful son of the lord of the Rākshasas, having expansive eyes resembling lotus-petals,—issued out like unto the rising of the ocean during a *parva*.* Thereupon Indrajit of unbearable prowess, equal to the lord of the celestials, ascended a car drawn by four horses, having sharpened teeth and resembling Garura in velocity. And that master of a car and foremost of bowmen, conversant with the use of all weapons —the best of those using swords—proceeded soon in his car where Hanumān was. And hearing the sound of his car and the twang of his bow, that heroic monkey attained an excess of delight. And taking up a bow and sharpened darts, Indrajit, versed in the rules of war, proceeded towards Hanumān. And as he issued out for battle, greatly delighted, with arrows in his hands, all the quarters became dark, and jackals began to set up terrible cries. And there arrived the *Nagas*, the *Yakshas*, the *Maharshis*, the planets, and the Siddhas, and the birds, covering the welkin, and, greatly delighted, began to make a noise. And beholding that car having a flag like that of Indra, approach very quickly, the monkey began to emit terrible roars and increase himself. And Indrajit too, seated on the celestial car and having a painted bow, began to stretch it, emitting a sound resembling that of thunder. Thereupon closed in conflict those two greatly powerful (heroes)—gifted with swift movements and fearless in battle—the monkey, and the son of the lord of Rākshasas, like unto the lords of celestials and Asuras. And baffling the shafts of that hero of a mighty car, an accomplished bowman and a finished warrior, the immeasurably

* A name given to certain days in the lunar month at the full and change of the moon, and the 8th and 14th of each half month.—T.

powerful monkey increasing himself began to range in the welkin.* Thereupon the heroic (Indrajit)—slayer of foes—began to discharge incessantly shafts, large, sharp, well-feathered, painted in gold and swift-coursing like unto thunder. And hearing again the noise of his car,the sounds of drums, bugles, and war-drums, and the twangs of the bow, he again leaped up (in the sky). And baffling the aim of (Indrajit), who had always an eye on it, that great monkey ranged at a distance from those shafts. And again facing the arrows and stretching his hands, the Wind-god's son again leaped up. And those two heroes,gifted with swift movements and versed in the art of war, engaged in a combat, admired of all beings. And Hanumân could not find out the short-comings of the Râkshasa, nor could that high-souled one detect the weak points of the son of the Wind-god. And these two gifted with celestial prowess, engaged in conflict, became unbearable unto each other. And seeing him unhurt though aimed at with infallible arrows, the high-souled (Indrajit), controlling his senses, engaged in deep and devout meditation† (to realize the true identity of Hanumân). Thereupon, that son of the lord of Râkshasas pinned his thoughts upon that foremost of monkeys, and, finding him incapable of being slain, he began to devise plans how he could be bound. And that hero, foremost of those versed in the use of weapons, discharged at that best of monkeys the highly powerful weapon conferred on him by Brahmâ, the Great-father of the celestials. And knowing him incapable of being slain, Indrajit conversant with the use of weapons, bound

* Literally it means the passage of his father. Hanumán's father being the Wind, it means the sky.—T.

† According to Hindu philosophy, one by virtue of *yoga* and self-control can realize many great things which are beyond ordinary human conception. Beholding Hanumân unhurt though assailed incessantly with terrible shafts, Indrajit at once jumped at the conclusion that he must be a great spirit in a monkey-form. To realize who he in reality was, he engaged in *yoga* or devout meditation.—T.

that large-armed son of the Wind-god with that weapon. And being bound up by that Rākshasa with the weapon, the monkey became motionless and fell down on the earth. And thinking that he was bound up with a Brahma weapon, he did not feel the least pain in consequence of Brahmā's blessing. And that heroic monkey began to think of the boons conferred on him by the Great-father of the celestials. And thinking that the weapon was conferred by the Self-create and consecrated by sacred Mantras, Hanumān began to think of boons conferred by the Great-father. "In consequence of the power of the Lord of creation I am incapable of extricating myself from these bonds." (Knowing this by means of devout meditation,he reflected again,)—"This has been ordained by Him,and I must put up with this pain for sometime." Revolving well the power of the weapon, the boon of the Great-father, and his own prowess to extricate himself from the bonds, the monkey followed the Great-father's behest,—"I do not fear though bound by this weapon, since I am being protected by Brahmā, Indra and the Wind-god. It will be better if I am carried off by the Rākshasas, for I shall reap very great benefit by my conversation with the lord of Rākshasas. Therefore let the enemies carry me." Having resolved this, the considerate (monkey)—slayer of foes—remained motionless. And being ruthlessly bound by the foes and remonstrated with by them, he began to moan piteously. And beholding that slayer of foes motionless, the Rākshasas bound him up with cotton and bark. And he gladly allowed himself to be tied up and rebuked by his enemies, thinking that he might converse with the lord of the Rākshasas, if he, out of curiosity, should like to see him. Being bound with bark, that powerful (monkey) got himself freed from the binding of the weapon, for the binding force of a Brahma weapon becomes null when there is any other binding. And beholding that best of monkeys tied

up with bark and liberated from the binding of the weapon, Indrajit reflected that the binding force of the Brahma weapon became powerless when there was any other binding. "Alas, (those Rakshas) have rendered my mighty deed fruitless. They know not the action of Mantras.* And on the Brahma weapon being baffled, any other weapon cannot effect anything; and thus we have all been placed in a critical predicament." On being released from the weapon, Hanumân did not betray any signs of his liberation, albeit he was pulled by the Râkshasas and pained by the bonds they had bound him with. And the monkey, Hanumân, was pulled by those cruel Râkshasas having fatal boxes, in the direction of the lord of Râkshasas. And seeing (Hanumân) freed from the (Brahma) weapon yet bound by the bark of trees, he (Indrajit) showed the exceedingly powerful and highly heroic monkey unto the king along with his adherents. And the Râkshasas related unto the ruler of Rakshas everything touching that foremost of choice monkeys, resembling a mad elephant who was in bonds. "Who is he? And whose son? And wherefrom? And what's his errand? And by whom is he backed?"—thus did the heroic Râkshasas converse on beholding Hanumân. And others said,—"Kill him," "Burn him,"—"Eat him up." The Râkshasas, growing enraged, thus said unto each other.—Having passed some way, that magnanimous one saw there old servants sitting at the feet of the lord of Râkshasas,—as well as a mansion embellished with countless jewels. And the exceedingly energetic Râvana saw that foremost of monkeys dragged hither and thither by Râkshasas of frightful forms. And that best of monkeys too saw that lord of Râkshasas, endowed with strength and energy and resembling the resplendent sun. And with his reddened eyes rolling, the ten-necked one, gazing at that monkey, ordered his principal counsellors,

* That the action of a Brahma *mantra* upon one is nullified if one is bound physically.—T.

boasting of high pedigree and noble character, (to interrogate the incomer). And by turns questioned by them as to his mission and purpose, as well as the fundamental occasion (of his inroad), that foremost of monkeys replied,—"A messenger, I come (from Sugriva.)"

SECTION XLIX.

AND struck with his* deed, that one of dreadful vigor, Hanumân, his eyes reddened in wrath, steadily looked at the lord of Rakshas; flaming in gorgeous and precious gold, with a splendid diadem studded with pearls; (adorned with) excellent ornaments, containing diamonds and costly gems,—seeming to have been forged by the mind; appareled in costly linen; smeared with red sandal paste, and beautifully painted with various and variegated devices;† looking splendid with his sightly yet terrible eyes; having sheeny, sharp and long teeth,—with hanging lips;—and that hero (saw) that one of great energy, radient with ten heads; like unto Mandara with its summits containing serpents; resembling a mass of blue collyrium; with his breast graced by a chain; with his countenance possessed of the lustre of the moon; looking like a cloud beside the new-risen Sun; with his dreadful arms bound with *keyuras,* and graced with excellent sandal paste, brilliant with *angadas,* and resembling five-headed serpents; seated on a superb seat,—upon a spacious, variegated, and gay sheet embellished with crystals, and studded with gems; ministered on all sides by gorgeously adorned damsels, bearing hair-furnished fans,—the strength-elated one surrounded by four Rakshas—his

* Indrajit's.—T.

† e. g. the three horizontal marks painted on the forehead by *Saivas* and *Sáktas.*—T.

counsellors versed in the mystery of counsel,—viz., Durdhara, Prahasta,the Raksha Mahâpârçwa, and the minister Nikumbha,—like the entire world girt round by the four seas,—and encouraged by other counselors, fair of forms and versed in counsel, even like the sovereign of celestials by the celestials. And Hanumân beheld the immensely energetic lord of Râkshasas surrounded (on all sides by his advisers), like a cloud containing water on a summit of Meru. And undergoing exceeding trouble at the hands of the Rakshas of dreadful prowess, (Hanumân) struck with mighty amaze, gazed at the lord of Rakshas. And seeing the sovereign of Rakshas, appearing splendid, Hanumân, bewildered by his effulgence, mentally reflected : "Ah ! the form ! Ah ! the patience ! Ah ! the strength ! Ah ! the splendour ! Ah ! the entire auspiciousness of the king of Râkshasas ! If the lord of Râkshasas were not impious unto the height, this one could well be the protector themselves of the celestial regions with Sakra. But in consequence of the fell and remorseless acts of this one, which are the aversion of every one, all the worlds with gods and demons hold him in fear. This one, being angered, dares to convert this earth into one entire ocean." Beholding the potency of the Râkshasa king of immeasurable prowess,the intelligent monkey thus indulged in a variety of thought.

SECTION L.

SEEING the tawney-eyed one staying before him, the mighty-armed Râvana, affrighter of (the worlds), was overwhelmed with fierce wrath. And gazing at that foremost of monkeys girt with power, and with his soul exercised with apprehension, he (thought),—"Is this the worshipful Nandi, come hither in person, by whom I, on my jeering at him, had

formerly been cursed in Kailāça ?* Or is this one wearing the shape of a monkey Vali's son, Vāna ?" And with his eyes coppery with rage, the king asked his foremost counselor, Prahasta, in words fraught with sense and suiting the season,—"Ask this wicked-minded one, whence is he? And what led him to ravage the grove, and what was his object in brow-beating the Rākshasas ? And what hath been his purpose in entering my metropolis incapable of being subdued ; and what for did he also fight (with my retainers ?) Do thou ask the wicked-minded one about this." Hearing Rāvana's speech, Prahasta said,—"Take heart ! Fair fortune to thee ! Thou needst not be alarmed, O monkey. If thou hast been sent to Rāvana's residence by Indra, tell us truly everything. Let no fear, O monkey, be thine. Thou shalt be liberated. If thou belong to Vaiçravana, or to Yama, or to Varuna, and hast entered into this city of ours disguising (thy proper shape),—or if thou hast been despatched by Vishnu burning for victory, (tell us this truly). Thy prowess is certainly not that of a monkey,—thy form alone is that of a monkey. Unfold this (unto us) faithfully,—O monkey, and thou shalt get (back) thy liberty. But if thou shouldst say aught untruthful, thy life shall pay dear for it. Or tell us wherfore thou hast entered into Rāvana's mansion." Thus addressed then, that foremost of monkeys said unto the lord of Rākshasas,—"I am not Sakra's, nor Yama's, nor Varuna's. I have no friendship with Dhanada,† nor have I been despatched by Vishnu. This is my race ; and I have come hither a monkey for obtaining a sight of the Rākshasa chief. And it is to attain a sight of the Rākshasa lord that I have destroyed his peerless grove ; and it is for this that, the powerful Rākshasas seeking for fight, I for the preservation of my person have resisted them in conflict. I am incapable of being slain with weapons even by the celestials and the

* Rāvana had formerly laughed at Nandi for his monkey-face.—T.

† Lit.—giver of wealth—a designation of Kuvera.—T.

Asuras themselves. This boon I also* happen to have received from the Great-father. It is because I was desirous of seeing the king that I have suffered this weapon to restrain me. Although the Râkshasas have brought me (hither thus), yet I am free from any weapon (restraining me). I come near thee on a certain business of Râma. Knowing me for a messenger of Râghava endowed with measureless prowess, do thou, O lord, listen to my words, calculated to work thy profit."

SECTION LI.

SEEING the Ten-necked one of mighty energy, that foremost of monkeys, endued with strength, calmly spoke unto him words containing sense,"—I have come unto thee at the command of Sugriva, O lord of Râkshasas. Thy brother, the king of monkeys, enquires after thy welfare. Listen to the desire of thy brother, the high-souled Sugriva, and his words fraught with righteous sense and capable of working one's good here and hereafter. King Daçaratha, master of cars and elephants and steeds,—is the friend of all like unto their father, and is furnished with the splendour of the sovereign of celestials. His eldest son,—mighty-armed, and masterful, the darling (of his sire), hath, in accordance with his father's order, entered the forest of Dandaka with his brother Lakshmana and his wife Sitâ. His name is Râma, and he is exceedingly energetic, and ever abideth on the path of virtue. His spouse, the celebrated Sitâ, daughter unto Videha, the high-souled king Janaka, either died or was carried off in Janasthâna. Seeking for that exalted lady, the king's son, accompanied by his younger brother, arriving at Rhrishyamuka, met with Sugriva. And

* *like thyself.*

Sugriva promised that he would undertake the search for Sitâ, and Râma (on his part promised) that he would confer on Sugriva the kingdom of the monkeys. And, thereupon, slaying Vâli in battle, the king's son established Sugriva as the lord of the monkeys. Thou formerly hast known that foremost of monkeys, Vâli. That monkey was slain in battle by him (Râma) with a single shaft. And, thereupon, the lord of monkeys, Sugriva, true to his vow, eager for searching Sitâ, despatched monkeys in all directions. And thousands and hundreds and *niyutas* of monkeys are exploring all sides, below and above in the sky. And some are like Vinatâ's offspring,* and some like the Wind; their course is incapable of being resisted; and those heroic monkeys are endued with strength and celerity. I, Hanumân by name, am the son of the Wind-god. For Sitâ, I, desirous of seeing her, have come hither, bounding over the main measuring a full hundred Yoyanas. And as I was roving, I came to see Janaka's daughter in thy house. Thou art cognizant of righteousness and interest, and hast attained prosperity through thy asceticism. Therefore, O eminently wise one, thou ought not to confine another's wife. Actions opposed to righteousness, and bringing on countless evils, and causing extermination,—ill become persons of thy sort. Who is there even among celestials and Asuras that is competent to stay before the shafts shot by Lakshmana and Râma in wrath? There is none, O king, in all the three worlds, that is capable of attaining ease, after inflicting injury on Râghava. Treading the path of virtue and profit, do thou pay heed unto my speech fraught with good for three times;† and do thou return Jânaki unto that foremost of men. Seen have I this exalted lady,—which was difficult to compass. As for what remaineth to be done, Râma himself shall bring it about. That Sitâ I have beheld

* Garura.—T.

† Present, past, and future.—T.

overwhelmed with grief, whom, albeit resembling a five-hooded serpent in thy mansion, thou knowst not. And even as food thoroughly mixed with poison, being taken, is incapable of being digested,this one is incapable of being subdued even by the celestials and Asuras. It is not proper to destroy religious merit reaped by undergoing extreme mortification, as well as access of life (attained by the same means).* Thou deemst thyself by virtue of thy asceticism incapable of being destroyed by the celestials and Asuras; and herein thy great merit (incident to thy austerities) is the cause.—But Sugriva is not a god or a Yaksha or a Rākshasa. Rāghava, O king, is a mortal and Sugriva is the lord of monkeys. How canst thou, O king, save thy-life from them? He that, confiding in his strength,committeth himself to foul proceedings, cannot count upon his righteous deeds, but his evil ones follow him. Virtue destroyeth vice, (yet vice like thine destroyeth all virtue).† Thou,without doubt, hast obtained the fruit of thy righteousness, and the fruit also of this iniquity thou shalt reap without delay. And taking to heart the carnage in Janasthāna and the slaying of Vāli as well as the friendship of Rāma with Sugriva, do thou understand thine own good. I, alone that I am, can at my will destroy Lankā with her steeds and elephants and cars; but he whose envoy I am hath not yet decided on this point. Rāmā hath in presence of the tawny-eyed (ones) forsooth promised the annihilation of the foe by whom Sitā hath been sore oppressed. On wronging Rāma, Purandara himself cannot escape scot-free,—what shall I say of persons like thee? Her whom thou knowest as Sitā staying in thine abode—know her for the Fatal Night that shall bring destruction down on all Lankā. Therefore, beware of thyself turning about thy neck the fatal noose in the shape of Sitā!

* By such an iniquitous act as this.—T.

† The parenthetical part is the commentator's filling in of the difficiency in the sentiment.—T.

Do thou rather study thy welfare. Thou shalt behold this city crowned with edifices and stalls, in flames fed by the wrath of Rāma, and consumed by the energy of Sitā. Do not bring to destruction thine friends and ministers, and kindred, and brethren and sons, and thine entire welfare,—thine enjoyments and wives and this Lankā. O sovereign of the Rākshasas, do thou faithfully listen to these words of me, a monkey and the servant and envoy of Rāma. Abolishing all the worlds with their creatures mobile and immobile objects, the illustrious Rāma is capable of creating these anew. Neither among celestials nor Asuras, Yakshas, Rakshas, nor serpents, Vidyādharas, Nagās, Gandharbas nor beasts, Siddhas, the foremost Kinnaras, nor all birds,—nowhere among any class of beings in all time breathes he who can cope with Rāma equal to Vishnu's self in prowess. Having done such a wrong unto the foremost of all creatures—even unto that lion of a monarch, Rāma, thy life is in high peril. Neither deities nor Daityas, nor the foremost night-rangers, nor Gandharbas and Vidyādharas, nor Nāgas,nor Yakshas, can stay in fight against Rāma—the leader of these three worlds. And neither Brahmā, self-create, having four countenances, nor the three-eyed Rudra, destroyer of Tripura, nor the august Indra, the generallissimo of the celestials, can stay in fight before Rāma." Hearing the distasteful yet excellent speech of the bold and matchless monkey, the ten-necked one, with his eyes whirling in wrath, ordered the destruction of that mighty monkey.

SECTION LII.

HEARING the words of the high-souled monkey, Rāvana, bereft of his senses by wrath, ordered that he should be put to death. On the death of that one who had proclaimed his own position of being an envoy,having been ordered by the wicked-minded Rāvana, Vibhishana did not agree (with the decision). And knowing that the lord of Rākshasas was wroth and that that affair* was at hand, Vibhishana, resolved to act according to justice, began to reflect as to what was to be done. Having arrived at a decision, that one skilled in speech, paying homage unto that conqueror of foes, his elder brother, spoke unto him in words eminently good,—"O lord of Rākshasas, forgive me and renounce thy wrath.† Extend thy favor unto me, and hear these words of mine. Lords of the earth, endowed with integrity and knowing high and low, never put messengers to death. The taking the monkey's life, O king, is opposed to morality and repugnant to social usage; and it is also unworthy of thyself. Thou understandst morality, art grateful and versed in the morality of sovereigns, and canst distinguish between high and low among beings, and even thou knowst the prime sense of things.If discerning persons like thee come under the governance of passion, mere toil is the pains that are undergone to master the scriptures. Therefore, O destroyer of enemies, be pacified. O lord of Rākshasas, difficult to approach, consider what is proper or otherwise, and then do thou mete out punishment to the envoy." Hearing Vibhishana's speech, Rāvana lord of Rākshasas, overcome with a mighty wrath, answered,—"O slayer of foes, to slay the sinful doth not

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* The destruction of Hanumán.—T.

† The commentator says, the passage means,—'*Give up thy promise* (*to slay Hanumán*) *and abate thy anger*.—T.

cause sin. Therefore shall I slay this monkey, worker of iniquity." Hearing these words grounded in unrighteousness, evil every way, and worthy of the base, that foremost of intelligent ones, Vibhishana, spoke words couching supreme import,—"O lord of Lankā, be propitious. O Sovereign of Rākshasas, listen to speech containing the significance of virtue and profit. O king, an envoy is not to be put to death on the occasion of his discharging his proper functions. This righteous people say everywhere unto all. Surely this is an overgrown enemy; and he hath perpetrated immense injury (unto us). But say the good, envoys are not to be slain, albeit many are the punishments that have been assigned for messengers. Disfigurement of the body, stripes, shaving of the head,—one of these or all combined,—these are said to be the punishments that should be inflicted on envoys. But I have not heard of the punishment of death being a penalty of the envoy. Why doth one like thee, having one's intelligence rendered meek as respects righteousness and profit, and capable of proceeding on certain decisions on the merits or otherwise of things,—come under the sway of passion? Those possessed of power never give way to anger. Neither in religious discussion, nor in social concerns, nor in appropriating the right sense of the scriptures, is there any that can approach thee, O hero. Verily thou art the foremost among celestials and Asuras. Invincible to the gods and Asuras themselves gifted with prowess, high spirits and intelligence, thou hast in battle oftentimes put to the rout the chiefs of celestials and monarchs. Those heroes that have heretofore mentally entertained enmity against such a one as thou, foe of deities and Daityas,—heroic and valient and unconquerable, have not been deprived by thee of their lives.* Nor do I see any

* There is a particle *api*, *even*, which stands in the way of this *sloka* fitting in with the context.—'*Even* those heroes who have *mentally etc*'—*is* a lame

good that may likely accrue to us from the slaying of this monkey. Let thy vengeance descend on those that have despatched the monkey. Whether honest or otherwise, this one hath been commissioned by others. Advocating interest not his own and identifying himself with another, an envoy doth not merit the being put to death. O king, if this one be slain, no other sky-ranger whatever would show himself unto us. Therefore, O captor of hostile capitals, do not seek to slay this one. Thou shouldst spend thyself on celestials with Indra (at their head). On his being killed, another see I not who, O thou that lovest warfare, can move those haughty sons of a king to take up arms against thee. And, O bringer-in of joy unto the heart, it is not proper for thee, invincible to celestials and Asuras gifted with prowess, high spirits and intelligence, to disappoint the Nairitas (as to their eagerness for encounter). They are devoted to thy good, and are heroic and intent on thy well-being, born in lines having high and fiery virtues, and endowed with intelligence, —the flower of those bearing arms—and have been maintained by thee. Therefore let a portion of the forces, having received thy order, march to-day, and bring (hither) those foolish princes. It is meet that thou shouldst display thy prowess before foes." Thereat, the lord of the night-rangers, that potent enemy of the celestials and the foremost of Râkshasa monarchs, lending free play to his intellect, accepted the excellent words of his younger brother.

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reason why Hanumân, who had wronged Râvana so outrageously in overt acts, should be let off.—T.

SECTION LIII.

Hearing those words of his, the high-souled ten-necked one spoke unto his brother a speech consonant to season and place,—"Properly hast thou spoken,—to slay a messenger is improper. But let him be punished with any chastisement save slaying. Certainly the tail is a darling ornament to a monkey. Therefore let his tail be set on fire anon; and this having been consumed, let him go away. Then shall his best friends and kindred and acquaintances see him crest-fallen, with his person deformed." And the lord of Rākshasas ordered,—"With his tail in flames, let this one be taken all round Lankā containing terraces." Hearing his words, the Rākshasas, cruel through wrath, cover up his (Hanumān's) tail with worn pieces of cotton cloth. Thereat, even as fire in a forest increaseth on getting dry fuel, the mighty monkey grew in dimensions on his tail being wrapped up. And having soaked (the cloth) in oil, they set fire to it. Thereat with his soul overpowered with rage and hatred, and his countenance like the risen sun, he lashed them with his flaming tail. And those—rangers of the night—those Rākshasas—old and young and females—again bringing that foremost of monkeys, grew exceedingly glad. And that hero (being bound), entertained a purpose in harmony with the season. "Albeit bound, the Rākshasas cannot forsooth cope with me. Snapping these bonds, I shall, darting up, again slaughter these. Although agreeably to the mandate of their master these wicked-minded ones have bound me, yet have they not been able to clear scores with me. I can slay all these Rākshasas in battle; but I suffer this (maltreatment) for not marring the (pure delight) Rāma shall derive from my deed.* I shall once more range

* This, as interpreted by Rāmānuya; but the sense is not satisfactory.

around Lankâ. Let this be so. At night I could not satisfactorily examine the fortifications.* For certain, by me is to be beheld Lankâ when night hath departed. Let them bind me anew. The Râkshasas pain me by setting fire to my tail; but my mind doth not tire." Then the Râkshasas, rejoicing greatly, went off, taking that mighty monkey endowed with strength, an elephant (in prowess) among monkeys. And blowing conchs and trumpets, and bruiting it abroad by various actions,† those Râkshasas of cruel deeds took (Hanumân) about the city (of Lankâ). And led by those Râkshasas, that subduer of enemies, Hanumân, experienced delight, and going about the mighty metropolis of the Râkshasas, the redoubted monkey surveyed variegated cars, enclosed court-yards, well-ordered terraces, streets thronged with edifices, crossings, by-ways, and the interiors of dwellings. And on terraces and highways the Râkshasas proclaim the monkey, saying,—"This is a spy." On Hanumân's tail being in flames, Râkshasis of frightful eyes related unto that exalted lady‡ tidings of this great mishap. "O Sitâ, the copper-faced monkey with whom thou hadst held talk, is being led around with his tail flaming.;' Hearing these cruel words, like unto loss of life, Vaidehi, burning in grief, approached the Fire. And wishing for the welfare of the mighty monkey, that large-eyed lady with an intent mind began to pray unto that bearer of sacrificial offerings,—"If I have served my lord, if I bear a character, if I have ascetic merit, if I have been the wife of one alone, then prove thou cool unto Hanumân." Thereat, as if communicating the welfare of the monkey unto that one having eyes like those of a young deer, the Fire flamed up,—and Hanumân's sire,

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How Hanumân's resistance would have anywise marred Râma's joy, is not easy to understand.—T.

* Another meaning is:—*Its places inaccessible on account of works.—T.*

† Publishing Hanumân's penalty.—T.

‡ Sitâ.—T.

albeit furnished with fire and a tail, blew ice-cold before that worshipful one, breathing health (unto Hanumân). On his tail flaming, the monkey reflected,—"This fire is flaming. Why doth it not then burn me all over ? I see it of exceeding brightness, yet it paineth me not. (On the contrary), at the end of my tail it seemeth like a mass of ice. Or this is clearly due to Râma's power, even like the wonder (that I witnessed) while bounding over the main—the mountain under the lord of streams.* If the Ocean and the intelligent Mainâka could show such regard for Râma, what may not the Fire do (for him ?) Fire doth not burn me for Sitâ's (absolute) goodness, for Râghava's prowess, and for (his) friendship with my sire." Then the elephantine monkey again reflected for a while,—"Why should one like me suffer one's self to be bound by vile Râkshasas ? Therefore it is meet that I should, displaying my prowess, avenge (this wrong)." Thereat that vehement and mighty monkey snapped his bonds, and furiously springing into the sky, the terrible monkey uttered a shout. And then the graceful son of the Wind-god arrived at the gate of the city resembling a hill, where Rakshas there were none. And after having attained the magnitude of a mountain,anon that self-controlled one diminished himself and cast off his bonds. And having freed himself, the graceful one again became mountain-like ; and eying around, he saw a bolt standing against the gate. And that mighty-armed one, the Wind-god's son, taking up that bolt of burnished iron, again slaughtered the guards. And having slain the warders, that one of terrific prowess crowned with a luminous wreath forged from his flaming tail, and appearing like the sun garlanded with glory, once again cast his eyes over Lankâ.

* Mainâka.—T.

SECTION LIV.

CASTING his eyes on Lankâ, the monkey, his wish attained, increasing his person and bursting with spirits, considered as to how to give the *coup de grace* to his exertions. "What recently is to be done by me here to finish this business, that may afflict them the more? I have ravaged the wood, and slain the choice Râkshasas, and destroyed by main force a portion of the army. Now it remains to demolish the fortifications. On the fortifications being destroyed, my work shall have its toils crowned with joy. By undergoing slight labor in this business,I shall have my pains furnished with fruit. That bearer of sacrificial offerings* who flameth on my tail,—it is my duty to propitiate him with these excellent edifices." Thereat that mighty monkey, with his tail aglow, and resembling a cloud (luminous)with lightning,began to range before the dwellings in Lankâ. And that monkey with a calm mind, eying (all round), ranged one house from another, and gardens, and stately piles. And that one gifted with exceeding vehemence, and in strength resembling the Wind, bounding up set fire unto the dwelling of Prahasta. Then Hanumân endowed with prowess, leaping up, set unto Mahâpârçwa's mansion fire resembling that at the universal dissolution. And (then) the mighty monkey darting up, set fire unto Vajradanshtra's; and (then) that highly energetic one set fire unto Suka's and unto the intelligent Sârana's. And the leader of monkey bands in the same way burnt down Indrajit's mansion; and then he burnt the abodes of Sumâli and Jamvumâli; and Raçmiketu's mansion and Suryyacatru's, and Hraswakarna's, and the Râkshasa Romaça's; and the houses of Yuddhonmatta, and Matta, and the Râkshasa Dwajagriva, and the calm

* *Vide ante.—T.*

Vidyujjibhwa, and Hastimukha ; and of Karāla, and of Viçāla, and of Sonitāksha ; and Kumbhakarna's mansion, and Nikumbha's, and the residence of Yajnaçatru, and of Brahmaçatru. And leaving alone the dwelling of Vibhishana, that exceedingly energetic one—foremost of monkeys—by and by burnt (all the houses there). And in those costly mansions and dwellings, that famous one, that foremost of monkeys, burnt all the wealth of those affluent persons.—Having passed the dwellings of all, that powerful and auspicious one approached the residence of the lord of Rākshasas, Rāvana. And in that foremost of mansions, adorned with various gems, resembling Meru or Mandara, graced with diverse auspicious things, he set unto the same, fire flaming at the end of his tail. And the heroic Hanumān roars, resembling a cloud (appearing) at the end of a *Yuga.* And assisted by the wind, that highly powerful and vehement one (Fire) flaimed up, like fire at the wreck of all, and the fire attained energy. And the wind spreading the flaming fire all round those dwellings, those mansions furnished with golden networks ; and containing pearls and gems ; enjewelled and magnificent, were shorn of their splendour. And cracked edifices began to topple down to the ground, like the mansions of Siddhas falling from the firmament on the exhaustion of their righteousness. And there arose a mighty uproar of those Rākshasas, as, bereft of their good fortune, despairing of preserving their abodes, they rushed in all directions,—"Forsooth it is Fire himself that hath come hither in the form of a monkey." And females crying with babes on their breasts, suddenly plunged (into the fire). And some fair ones with hair dishevelled, and surrounded on all sides with fire, as they fell down from dwellings, looked lovely like lightning from the welkin. And he (Hanumān) saw various kinds of metals, mixed with diamonds, and coral, and lapises and pearls and silver, running down in streams from the mansions. And as Fire is not

cloyed with wood and straw, Hanumān never at all felt satiety on slaying those foremost of Rākshasas. And the Earth could not contain the Rākshasas slain by Hanumān. And as Rudra had burnt down Tripura, the vehement and high-souled monkey, Hanumān, burnt down Lankā. And rising to the brow of Lankā's mount,* the fire of terrific energy kindled by the impetuous Hanumān, spread wide his tongues. And with the Wind assisting him, the smokless Fire in the dwellings, with his flames feeding on the bodies of the Rākshasas representing sacrificial offerings, spread his magnitude, touching the horizen—resembling the conflagration kindled at the universal dissolution. And possessing the fierce energy of a *koti* suns, the mighty Fire completely encompassing the entire Lankā, increased (in volume), riving the mundane Egg with various sounds resembling thunder-claps. And the Fire of terrific might, having his flames resembling *Kinçuka* blossoms, rising up to the sky, clouds caused by volumes of smoke arising from extinguished fire, in hue resembling blue lotuses, looked exceedingly beautiful. "Either the thunder-bolt-bearing Indra the Great—chief of celestials, or Yama himself, or Varuna, or the Wind-god, or the Fire generated by Rudra's third eye, or the Sun, or Dhanada, or Soma. This is no monkey,—this is verily *Kāla*† himself. Or is this the Rākshasa-annihilating Fire of Brahmā himself—the Great-sire of all, the four-faced Disposer of the world's destinies,—come hither, wearing the form of a monkey? Or is this Vishnu's Energy, inconceivable, unutterable, infinite and sole, and of surpassing power,—now come hither in its own illusory nature, assuming a monkey-form?" Seeing that city suddenly consumed, with her souls, dwellings, and trees, Rākshasas of note, assembled together, thus talked unto each other. And then Lankā, suddenly consumed with Rākshasas,

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* *Trikuta* on which Lankā rested.—T.

† A name of Yama.—T.

horses, cars, serpents, crowds of birds, beasts and trees, began to bewail tumultuously and loud in forlorn guise,—"O father! O son! O love! O friend! O lord of my life and frame! all our religious merit is abolished." Indulging in various lamentations, the Rakshas thus created a mighty and frightful uproar. And with the flames encircling her, and her foremost heroes fallen, and her warriors destroyed, Lankā, overcome by the might of Hanumān's wrath, became as if she had been blighted by an imprecation. Then the mighty-minded Hanumān beheld the Rākshasas in terror and trepidation and castdown, and Lankā marked by fire and bright flames,even as the Self-sprung eyeth the world destroyed by his rage. And devastating the forest filled with many excellent trees, slaying many a terrible Rākshasa in conflict, and burning down the city of Lankā filled with picturesque houses, the monkey, Hanumān, Wind-god's son, stationed himself there. And destroying many a Rākshasa, felling many trees in the forest and setting fire to the houses of the Rākshasas, the high-souled (monkey) became engaged in thoughts touching Rāma. Thereupon all the celestials praised highly the high-souled, excellent and mighty son of the Wind-god, foremost of heroic monkeys, gifted with the velocity of the Wind. And all the celestials, the foremost ascetics, the *Gandharbas*, the *Vidhyādharas*, the *Pannagas*, and all other great heroes, attained excess of delight. And having devastated the forest, slain the Rākshasas in conflict and burnt the grand city of Lankā, the great monkey appeared there. And seated on the variegated top of a splendid and high mansion, the foremost of monkeys,spreading the rays of his burning tail,looked like unto the sun of many rays. And having consumed the city of Lankā, the great monkey quenched the fire of his tail in the ocean. Thereupon beholding Lankā burnt down, the celestials along with Gandharbas, Siddhas, and the great ascetics, were struck with wonder.

SECTION LV.

BEHOLDING Lankā burnt down and devastated and the demons terrified,the monkey Hanumān began to reflect. And worked up with fear and remorse,he reflected,—"What a mighty iniquity have I perpetrated by burning down Lankā of my own accord ? Blessed are those high-souled ones who control their wrath by dint of their own good sense,like unto fire quenched by water. What iniquity is there which cannot be perpetrated by the angry ? They can even slay the worshipful and vilify the pious with harsh words. The angry cannot decide what should be spoken and what not. There is no vice which cannot be committed by them, and there is nothing which cannot be spoken by them. He is the proper person who can subdue his rising ire by means of forgiveness as a serpent leaves off his worn skin. O fie on me who am vicious-minded, shameless and the perpetrator of a mighty iniquity. Not thinking of Sitā, I have slain my master with fire. Forsooth hath the worshipful Jānaki been burnt, since the whole city of Lankā hath been devastated with fire. And she being burnt, foolishly have I spoilt the work of my master. I have defeated the great object for which I have laboured so much. In burning down Lankā, I have not saved Sitā. To have burnt down Lankā is assuredly a trifle, but in my ire I have lost my great object. Forsooth hath Jānaki been consumed, since I behold no spot in Lankā which is not made desolate with fire—in fact the whole city hath been reduced to ashes. As I have committed such an injury under the influence of my perverse understanding, it behoveth me to relinquish my life here. I shall jump into this flame or into a submarine fire, or I shall resign my mortal frame to the animals that infest the ocean. For, living, I shall not be able to face that lord of monkeys, and how shall I, having spoilt their work utterly, show myself

unto those foremost of men ? I have through my culpable passion furnished an illustration of the reckless monkey-nature, which is well known over the three worlds. Fie on this activity, born of (the quality of) passion, which is the source of incompetence and rashness ; since although capable, I did not protect Sitā. On Sitā having met with destruction, both of them* shall cease to exist ; and on their ceasing to exist, Sugriva shall die along with his friends. And hearing these tidings, how shall the righteous Bharata, attached unto his brother (Rāma), along with Satrughna, live ? And on the virtuous Ikshwāku race being extinct, without doubt, all the subjects shall be overwhelmed with grief. Therefore, I of curst luck hath had my harvest of virtue and profit taken away ; and being under the influence of baleful passion, I am the cause of the destruction of creatures." As he was reflecting thus, he bethought him of auspicious omens which he had witnessed since. "Or it may be that one of charming limbs hath been preserved by her proper energy. The blessed one may not have met with her end, for fire doth burn fire. And Fire should not touch the spouse of that virtuous one of immeasurable energy,—who is protected by by her own character. And that bearer of sacrificial offerings hath not burnt me, is owing to Rāma's power and the virtue of Vaidehi. And why should she that is a very goddess unto the three brothers, Bharata and the others, and that hath enchanted the mind of Rāma, meet with destruction ? And when that everywhere unspent Lord, having burning for his office, hath not consumed my tail, why shoud he burn the exalted lady ?" Then Hanumān with wonder again thought of the sight of the golden mountain under the water.† "By virtue of her asceticism, veracity, and devotion unto her lord, she it is that can consume Fire, but Fire cannot burn her."

* Rāma and Lakshmana.—T.

† Remembering the incident of his seeing the mountain Maināka through Sitā, Hanumān was put in mind of Sitā's superhuman power.—T.

And as Hanumân was thinking of the magnitude of that revered lady's religious merit, he heard the converse there of high-souled Châranas. "Ah! hard is the feat that Hanumân hath forsooth achieved. He hath created a terrific and fierce conflagration in the abode of the Raksha. The females of Rakshas accompanied by boys and old folks, are flying amain; and in consequence of the hubbub it seems as if (Lankâ) is in lamentation through her mountain-caverns. Burnt is this city of Lankâ with her turrets, walls and gateways; and we are astonished that Jânaki is not burnt." These words resembling ambrosia Hanumân heard (at that time); and his mind was filled with joy. And what through the auspicious omens that he had witnessed, and what through the speech of the saints, Hanumân was delighted (beyond measure). Then the monkey, with his end attained, knowing that the king's daughter was unhurt, became bent upon returning after seeing her once again.

SECTION LVI.

THEN seeing Jânaki seated at the foot of the Sinsapâ tree, (Hanumân) saluting her said,—"By luck it is that I see thee unhurt." Then eying him again and again as he was on the point of departing, Sitâ said unto Hanumân in words informed with affection for her husband,—"If, my child, it liketh thee, do thou, O stainless one, stay here today in some retired spot. To-morrow having refreshed thyself, thou shalt set out. Thy vicinity, O monkey, for a while beguiles me of slender luck of my measureless grief. Thou wilt go, O powerful monkey; but ere thou return, it is, O foremost of monkeys, doubtful whether I shall live. And, O hero, the not seeing thee shall try me sorely, who have fallen from

one misfortune into a greater one, and who, my mind distracted, have been exercised by sorrow. And, O hero, this mighty doubt is (ever) present before me. How shall that exceedingly powerful one or that host of monkeys or those two sons of that man of men, albeit backed by mighty monkeys, cross over the ocean incapable of being crossed? Three beings have the power to bound over the deep;—Vinatā's offspring, thou, and the Wind-god. Then in this business at hand hard to accomplish, what means dost thou, versed in business, see, whereby the end may be attained?—O slayer of hostile heroes, thou alone art quite competent to perform this task; and thou shalt attain fame through thy rising prowess. But if blocking up Lankā with his forces, that afflictor of enemies, Kākutstha, taketh me (from hence,) then that shall be worthy of him.—Therefore do thou so order things that that powerful and high-souled hero in conflict, may act as becomes himself." Hearing her resonable, affectionate and pregnant speech, that hero, Hanumān, answered,—"O noble lady, that lord and foremost of monkeys, Sugriva gifted with strength, is determined on thy behalf. And that master of monkeys, Sugriva, O Vaidehi, surrounded by thousands and Kotis of monkeys, shall speedily come here (for the purpose). And those best of men, those heroes, Rāma and Lakshmana, coming together, shall afflict Lankā with their arrows. And slaughtering the Rākshasa with his own adherents, Raghu's son, O exceedingly fair one, shall ere long take thee back to his palace.—O gentle damsel,do thou console thyself. Remain, expecting the hour. Soon shalt thou see Rāvana slain in battle by Rāma. On the lord of Rākshasas being slain along with his sons, councilors, and friends, thou shalt meet with Rāma as Rohini meeteth with the Moon. At once shall Kākutstha come, accompanied by the foremost of monkeys,—who, conquering (Rāvana) in conflict, shall remove thy grief." Having thus consoled Videha's daughter, Hanumān, son unto

the Wind-god, setting his heart upon departure, saluted Vaidehi. And having soothed Vaidehi, and displayed his surpassing strength, having rendered the city disconsolate, and baffled Râvana, exhibited his terrific might, and saluted Vaidehi, Hanumân became bent upon returning, crossing over the mid-sea. Then that repressor of foes, the powerful monkey, anxious to see his master, ascended Aristha, foremost of mountains; (as if covered) with a sheet consisting of blue woods of tall *padmakas*, and clouds lying in the interspace between peaks,—and displayed from love by the glad light of the Sun; appearing to be beholding with the minerals scattered about serving for its eyes; seeming to be reciting aloud in consequence of the solemn sound of waters, to be carolling clearly through its many fountains, and to stay with uplifted arms by means of *devadarus*; appearing to be crying distressfully on account of cascades sounding all round; seeming to be trembling in consequence of verdant autumnal woods waving, and to be piping on account of *kichakas* vocal through the breeze; eloquent; with the foremost poisonous serpents appearing to be sighing forth ire; appearing to be sunk in contemplation on account of caverns covered with snow and looking solemn in consequence; as if moving about by means of hills looking like its cloud-legs; seeming to yawn in the sky with peaks towering heavenwards,—scattered with summits, and graced with innumerable caves; surrounded with *sâlas*, palms, *tamâlas*, Karnas, and bamboos; graced with spreading and flowering underwoods; abounding in various beasts, and decked with mineral streams,—containing numerous rills,—thronged with collections of crags; frequented by Maharshis, and Yakshas, and Gandharbas and Kinnaras and serpents; impracticable in consequence of plants and trees; with caverns harbouring lions; filled with tigers and other (ferocious beasts); and furnished with trees having tasteful fruits and roots. And the Wind-god's offspring—foremost of

monkeys—ascended that mountain. And on the lovely level of that mountain, the crags, crushed with sounds under the tread of that one burning to behold Râma and wrought up with excess of joy, were scattered all round. And ascending that lordly hill, the mighty monkey magnified himself, desirous of going from the southern to the northern shore of the salt waters. And getting to the top of the mountain, that hero, son unto the Wind-god, cast his eyes upon the dreadful main inhabited by terrible snakes. And that foremost of monkeys, offspring of the Wind-god,* (mentally) went from the south to the north, as if it were the air. And then that best of mountains, sore pressed by the monkey, began to emit cries,and with various creatures (on it), entered underneath the Earth, with its peaks tottering and its trees toppling. And borne down by the violence of his thighs, trees bearing flowers, being shattered, as if destroyed by Sakra's weapon, fell to the ground. And the dreadful yells of mighty lions in pain, inhabiting caves, entered the ear, piercing the heavens. And Vidyâdharis with their attires falling off and their ornaments disordered, suddenly rose from the mountain† unto the sky. And exceedingly powerful and mighty snakes of virulent venom,—having flaming tongues, with their hoods and necks tortured, began to roll (on the earth). And Kinnars and serpents, Gandharbas, Yakshas and Vidyâdharas, forsaking that foremost of mountains in affliction, took refuge in the sky. And that graceful mountain also, tormented by that powerful one, entered the nether regions with its tall trees and summits. And that mountain, which (heretofore) had measured ten *yoyanas* in area and thirty in height, became level with the earth. And desirous of crossing over the salt waters, with

* *Máruta*—this term is used twice in this *sloka*, once for Hanumân, and next for the Wind-god. One of these is left out on the score of redundency.—T.

† *Dharanidharât.*—*ab.*—from the holder of the Earth, the latter being supposed to rest on a mountain.—T.

their shores menaced by sounding (waves), the monkey rose to the sky.

SECTION LVII.

AND springing up like unto a winged hill, that one endowed with energy, the untiring Hanumān, began to swim on the ocean of the firmament having for its blown lotuses and lilies, snakes, Yakshas and Gandharbas ; with the Moon for its comely *Kumuda* ;* and with the Sun for its *Kârandavas* ; charming to behold ; having Tishya and Srāvana for its swans, clouds for its mosses and grass, *Punarvasu* for its mighty fish, the red-bodied one † for its huge aquatic animal, Airāvata for its spacious island, Swāti for its sportive swan, breezes for its billows, and moonlight for its cool waters. And as if swallowing up the welkin and touching the lord of stars, abolishing the sky decorated with stars and the solar disc, and cleaving the clouds, the unfatigued Hanumān began to cross over that sea. And (on all sides) mighty masses of clouds, sable, crimson, blue, Mangistha-hued, and green-red, looked exceedingly beautiful. And now entering into clouds and now imerging from them, he, again and again becoming visible and lost to sight, looked like the Moon. And that one clad in white raiment, coursing through diverse clouds, the hero's body was (alternately) visible and invisible, like unto the Moon in the sky. And the Wind-god's son went on in the sky, scattering the clouds and descending again and again. And sending up mighty sounds, that exceedingly energetic one gifted with a powerful voice like that of the clouds, having slain the foremost Rākshasas and rendered his name famous, having filled the

* Lily.—T.

† Bhâma.—T.

city with lamentations and afflicted Rāvana, having distressed the mighty heroes and paid obeisance unto Vaidehi,—again held his course along the mid-ocean. And touching Maināka—foremost of mountains—that one endowed with prowess proceeded amain like an iron dart let go from a string. And from a distance approaching and beholding that mighty mountain, Mahendra, resembling clouds, that redoubted monkey began to roar. And having a lusty voice resembling that of clouds, that monkey, roaring, filled all quarters with his lofty shouts. And arriving at that place, he, eager to behold his friends, emitted tremendous roars, and began to flourish his tail. And as he went on roaring in the path ranged by Suparna, the firmament with the solar disc seemed to be rent by his shouts. And (it came to pass that) those powerful and heroic (monkeys) that had formerly stationed themselves on the northern shore of the ocean, anxious to see the Wind-god's offspring, heard the sounds proceeding from Hanumān's vehement speed, resembling the rumbling of clouds agitated by the winds. And all those rangers of woods, (staying) dispirited, heard the roars of that foremost of monkeys, like unto the roaring of rain-pouring clouds. And hearing those sounds as he kept crying, those monkeys (sitting) around, eager to see their friend, became extremely anxious. And that best of monkeys, Jāmbavān, with a joyful heart addressing all the monkeys, said,—"Hanumān hath succeeded completely. There is no doubt about this. If he were unsuccessful, he would not utter shouts as these." And hearing the sounds produced by the violent movements of the arms of that high-souled (hero), as well as the shouts of that magnanimous one, the monkeys, filled with delight, leapt up on all sides. And they, eager to have a sight of Hanumān, joyfully went from mountain-top to mountain-top and from peak on to peak. And influenced by joy, the monkeys remained holding a bough at the top of a tree, and waving their clean

apparels. And as the wind roareth in a cavern, roared the powerful Hanumān, son unto the Wind-god. And seeing that mighty monkey resembling a mass of clouds, alighting, those monkeys stood joining their hands. And then the vehement monkey resembling a hill, having leapt up from that mountain, alighted on the top of that (other) mountain* filled with trees. And bursting with delight, (Hanumān) dropped near a fountain, like unto a hill whose wings have been clipped. Then with joyful hearts, all the principal monkeys stood encircling the high-souled Hanumān. And surrounding him, they experienced excess of delight, and drew near the newcomer with joyful faces. And bringing fruits and roots, the monkeys honored that chief of monkeys, the offspring of the Wind-god. And some, filled with delight, sent shouts, and some raised ululations; and the foremost monkeys fetched branches of trees.† And that mighty monkey, Hanumān, saluted his superiors and the aged, headed by Jāmbavān; as well as Prince Angada. And honored by the monkeys, as he very well deserved to be, and gratified by them, (he) briefly said—"Seen have I the exalted lady." And taking Vāli's son by the hand, he sat him down in a charming tract of the woodland belonging to the mountain Mahendra.—Then asked (by them), Hanumān addressed those foremost monkeys,—"I have seen Janaka's daughter in the Açoka woods. That blameless one is guarded by dreadful Rākshasis. The girl weareth a single braid of hair, and burneth to attain a sight of Rāma. She is faint in consequence of fasting, and dirty, weareth matted locks and is emaciated." Hearing the words, "I have seen" from the Wind-god's offspring resembling ambrosia, all the monkeys were filled with rejoicing. And thereupon, some of mighty ones roared, and some shouted, and some blustered, and some raised ululations, and others

* Mahendra.—T.

† To serve for a seat for Hanumān.—T.

stormed (in return). And some elephantine monkeys in joy upraised their tails, and some lashed with their long and broad tails. And others, transported with joy, bounding up to the mountain-summit, touched that foremost of monkeys, the handsome Hanumān. And when Hanumān had ended, Angada said these excellent words in the midst of the heroic monkeys,—"There is none, O monkey, that is like unto thee in strength and prowess. As having bounded over the spacious main, thou hast come back (here), thou art, O excellent monkey, the only giver of our lives. By thy grace it is that, our end attained, we shall meet with Rāghava. Oh for thy fidelity ! Oh for thy prowess ! Oh for thy fortitude ! By luck hast thou seen that exalted one, the illustrious wife of Rāma, by luck it is that Kākutstha shall forego his sorrow in consequence of separation from Sitā." Then surrounding Angada,Hanumān, and Jāmbavān, the monkeys, exceedingly rejoiced, sat down upon a spacious stone. And having sat them down on the spacious rock, the monkeys became eager to hear of the bounding of the main and of (Hanumān's) seeing Lankā,Sitā and Rāvana. And they stood with joined hands,looking wistfully into Hanumān's face. And the graceful Angada was there, surrounded by many monkeys, and honored by them, even as the lord of celestials is honored in heaven by the celetials. When the famous and renowned Hanumān, and Angada with bracelets on his arms, had sat down,the elevated and mighty mountain-summit was illuminated with splendour.

SECTION LVIII.

THEN on the summit of the mountain, Mahendra, those powerful monkeys, headed by Hanumān, rejoiced exceedingly. And when the high-souled delighted monkeys had sat them down, Jāmvabān, glad at heart, asked that offspring of the Wind, the happy Hanumān, all about his proceeding: "How hast thou seen the worshipful one? How doth she fare there? And how doth the cruel Ten-necked one bear himself towards her? Do thou truthfully relate all this unto us, O mighty monkey. How couldst thou track the exalted lady? And what did she say in reply (to thy querries)? Having learnt the real state of things, we shall decide what is to be done. And do thou also tell us what we, repairing there, shall unfold unto that one of controled self and what we shall keep to ourselves." Thus directed by him, that one (Hanumān) with his down standing on end, bowing down the head unto that revered one, Sitā, replied,—"In your sight, I bounded up with a concentrated mind, eager to reach the southern shore of the ocean. As I voyaged on, a great impediment occurred in the way. I saw a goodly and noble golden peak, standing, obstructing my way. I found the mountain as an obstacle to my course. Nearing the grand and splendid golden mount, I thought within myself,—'I will rive this.' And the sun-like summit of that mighty mountain, Prahasta, was cleft in a thousand fragments by my tail. Seeing his own condition, that mighty mountain, gladdening my heart, addressed me with the sweet speech,—'O son, know me for thy uncle. I am a friend unto the Wind,—famed as Maināka, and living in the great deep. Formerly all the foremost mountains were furnished with wings. And (once on a time) they began to range the earth at will, committing devastations. Hearing of the conduct of the

mountains, that possessor of the six kinds of riches, Indra the Great, the swayer of Pāka, with his thunderbolt cut off by thousands the pinions of the mountains. At that time, my son, I, having been delivered by thy sire, the high-souled Wind-god, was cast into the abode of Varuna. O repressor of foes, I shall have to assist Rāghava. Rāma is the foremost of the righteous, and possessed of prowess like that of Mahendra himself.' Having heard this from the magnanimous Maināka, I apprised the mountain of my mission, and my thoughts held their course. Having given me his permission, the magnanimous Maināka, the mountain that had put on the form of a man, vanished, and, assuming his mountain-form, went into the vast sea. And I, summoning my best celerity, began to journey the remainder of my way. And having swiftly proceeded long in the path, I saw the exalted lady, Surasā, mother of the serpents. And that worshipful one stationed in the sea, said,—'By the celestials hast thou, O best of monkeys, been assigned as my food. Therefore shall I eat thee up. Thou hast been ordained as mine by the gods.' Thus addressed by Surasā, I, remaining in humble guise with joined hands, and with my countenance turned pale, I uttered these words,—'Rāma, the graceful son of Daçaratha, repressor of foes—hath entered the woods of Dandaka, in company with his brother Lakshamana and Sitā. His wife Sitā hath been carried off by the wicked Rāvana. At Rāma's mandate I go to her as an envoy. In this business, thou, O chaste one, shouldst help Rāma. Or having seen Mithilā's daughter, as well as Rāma of untiring deeds, I shall come to thy mouth,—this I promise unto thee truly.' Thus accosted by me, Surasā, wearing forms at her will, said,—'None is able to escape me. Even this is the boon that I have received.' Having been thus addressed by Surasā, I attained the magnitude of ten *yoyanas*; and then anon I dilated to another ten. But she opened her mouth wider than my magnitude. Seeing her stretched mouth, I

again diminished myself, and on the instant again reduced myself to the measure of a thumb. And speedily entering her mouth, I immediately came out. Then the exalted Surasā again spoke unto me in her native shape,—'Thy end having been attained, go, O mild one, O foremost of monkeys, according to thy pleasure. Bring about the meeting of Vaidehi with the high-souled Rāghava. Be thou blessed, O mighty-armed one. I am well pleased with thee, O monkey.' Then I was praised by all beings, with,—'Excellent!' 'Excellent!' Then like unto Garura I again sprang up into the air. But now my shadow was overtaken by somebody, though I saw no one. And my velocity being deprived, I looked at the ten cardinal points; but I found there naught which could deprive me of my speed. Then I thought,—'What is this obstacle that hath suddenly arisen in respect of my course? No form find I here?' And as I stood aggrieved, my glance fell downwards. Then I saw there a dreadful Rākshasi supine on the flood. And laughing (scornfully), that grim one said these inauspicious words unto me, who was inert, although undaunted,—"Whither art thou bound, O thou of a gigantic body? Desired by me, who am hungry, do thou becoming my food, gratify this body deprived of diet for a long time.' Saying, 'Well,' I accepted her speech, increasing my body at will more than the capacity of her mouth; and her huge and dreadful mouth extended wide to eat me up. She did not understand me,* nor that I had altered my shape. Then in the twinkling of an eye contracting my vasty shape, I, extracting her heart, darted into the sky. Thereat, throwing about her arms, that terrific one dropped into the salt waters. On that chaste one, resembling a hill, having her heart torn, I heard the meek speech of magnanimous persons, who had come there of themselves,—'This dreadful Rākshasi, Sinhikā, hath been swiftly slain by Hanumān.' Having

* Understand that I was able to assume any shape at pleasure.—T.

slain her, I again, remembering the delay that had occurred touching my work, set out on the great road, and at length saw the southern shore of the sea, covered with mountains ; where is situated the city of Lankā. On the sun having set, I entered the city of the Rākshasas—their home—unnoticed by the Rākshasas of terrific vigor. I had entered in when a certain female casting forth violent laughter, and wearing the splendour of clouds at the end of a Kalpa, presented herself before me. And striking with my left clenched fist that exceedingly dreadful (form), having flames for her hair, who had sought to take my life,—and vanquishing her (thus), I entered (Lankā) at dusk. Then that one affrighted addressed me, saying,—'I, O hero, am, the city of Lankā. Vanquished have I been by thy prowess. Thou shalt everywhere conquer all the Rākshasas'. There I wandered all the night (seeking for Janaka's daughter) and (at length) entered Rāvana's inner apartment; but that one of a Diity waist I found not. And not finding Sitā in Rāvana's abode, I was cast in a sea of sorrow; nor found I how to cross over it. And as I was sorrowing, I saw a mansion with a charming grove encircled by a wall of excellent gold. And leaping over the wall, I saw a grove rife with trees; and (at last) saw in the midst of an *açoka* wood a great *Sinçapâ*. And ascending the tree, I saw a golden tract of plantains; and hard by from the *Sinçapâ* tree I espied that transcendentally beautiful one, dark-blue, having eyes resembling lotus-petals, with her face faded in consequence of fasting, clad in the same single piece of cloth, her hair covered with dust,—her limbs emaciated by the heat of sorrow and grief,—Sitā, ever engaged in the welfare of her lord; surrounded by cruel and deformed Rākshasis living upon blood and flesh,—like unto deer environed by tigresses. And I managed too swiftly to present myself before that one, menaced momentarily in the midst of the Rākshasis, wearing a single braid of hair; woe-begone;

ever thinking of her lord; her limbs discolored by lying down on the ground, like unto a lotus on the approach of winter,—having eyes resembling those of a young deer, who had turned her face away from all the enjoyments offered by Rāvana, and who had resolved to put a period to her existence. Seeing that lady the illustrious wife of Rāma in that condition, I seeing her remained even on that *Sinçapâ* tree. Then I heard in Rāvana's mansion loud and solemn sounds mixed with the tinklings of zones and bangles. Thereat exceedingly agitated, I changed my proper shape; and remained like a bird in a dark part of the *Sinçapâ* tree. Then the wives of Rāvana along with Rāvana himself of exceeding strength came to that place where Sitā was. And seeing the lord of Rākshasas the exceedingly beauteous Sitā contracted her thighs and covered her full breasts with her arms. And seeing Sitā flurried and extremely excited and casting about her gladness up and down, not finding any relief and trembling forlorn, the Ten-necked one said unto her undergoing extreme anguish,—"Without saying anything, I fall down (here). O fair one, do thou regard me. If, O haughty one, thou do not honor me from pride of heart, I shall, O Sitā, two months hence, see thy blood." Hearing these words of the wicked Rāvana, Sitā, growing exceeding wroth, spoke these excellent words,—"O worst of Rākshasas, having used improper speech towards the wife of Rāma of measureless prowess, and the daughter-in-law of Daçaratha, lord of the Ikshwāku line, why hast thou not thy tongue fallen off? Fie upon the prowess of thee that, O wretch, hast carried me off while my husband was away; and not being seen of that high-souled one. Thou art never like Rāma,—thou art not even fit to be his slave. Rāghava is invincible, truthful, heroic and (even) hungering for warfare." Thus addressed in harsh speech by Jānaki, the Ten-necked one flamed up in wrath, like Fire in a funeral pyre. And with his wicked eyes whirling in rage, he raised the clenched

fist of his right hand to slay Mithilā's daughter; but then the females set up a cry of "Oh" and "Alas." And rising up in the midst of the females, the wife of the wicked-minded one, the excellent one, named Mandodari, prevented him. And she spoke soft words unto him influenced by lust,—"O thou that resemblest Indra the Great in prowess. Do thou to-day sport with me. Jānaki is not superior to me. And, O lord, do thou sport with the daughters of celestials and Gandharbas, and with the daughters themselves of Yakshas. What wilt thou do with Sitā?" Then that exceedingly powerful ranger of the night was speedily raised up and taken (back) to his residence. On the Ten-necked one having departed, the Rākshasis of fearful faces fell to railing at Sitā in cruel and rough words,—But Jānaki heeded their speech as a straw; and their fury was lost upon Sitā. Desisting from their unavailing railing, the flesh-feasting Rākshasis imparted unto Rāvana the mighty intent of Sitā. Then, they all failing in their hope and deprived of energy, and tired, came under the sway of sleep. And on their sleeping, Sitā intent on the welfare of her lord, lamenting piteously, in forlorn guise, and striken with extreme sorrow, mourned profusely. Then sitting up in their midst, Trijatā spoke,—"Do ye without delay fall to your own selves; but never (eat up) the dark-eyed Sitā, the chaste daughter unto Janaka and the daughter-in-law of Daçaratha. In truth I have seen a dismal dream capable of making one's hair stand on end; (presaging) destruction unto Rākshasas and victory unto the husband of this one. For protecting us, Rākshasis from Rāghava, let us solicit Vaidehi. Even this is relished by me. If we relate such a dream unto the aggrieved one, she, being freed from her diverse woes, shall attain the height of joy. Propitiated by our bowing down, Janaka's daughter, Maithili, shall rescue the Rākshasis from a mighty fear." Thereat, that bashful maiden, rejoiced at the prospect of her husband's victory, said,—'If all this prove

true, then for certain, (ye shall) meet with succour at my hands. Witnessing such a hard condition of Sitā I began to reflect ; nor did my my mind attain ease or freedom from thought. And I cast about for finding means of addressing Jānaki. And I began by extolling the Ikshwāku race. Hearing the words that I uttered, embellished with descriptions of the virtues of Rājarshis, that exalted lady replied with her eyes covered with tears. "Who art thou ? And how hast thou, O foremost of monkeys, found thy way here ? And what is thy delight in Rāma ?' This it behoveth thee to relate unto me." Hearing her speech, I too said,—'O revered one, thy husband, Rāma, hath found a helpmate in a one endowed with terrific strength, named Sugriva —redoubtable, the highly powerful lord of the monkeys. Do thou know me as Hanumān his servant, despatched here by thy spouse—Rāma of unwearied actions. O famed damsel, that highly effulgent son of Daçaratha—the foremost of men, hath sent as a token this ring. I desire to know, O worshipful dame, what behest of thine may I obey now. Shall I carry thee to Rāma and Lakshmana on the northern shore of the Ocean ?" Hearing this and revolving within herself Sitā, Janaka's daughter, replied—"Discomfitting Rāvana,may Rāghava himself carry me hence.' And bowing my head unto that worshipful and blameless dame, I wanted of her a token as might conduce to Rāghava's pleasure. Whereto replied Sitā—'O thou of mighty-arms do thou take this exellent jewel for which thou shalt be highly regarded by Rāma'. Having said this that best of fair ones gave me the excellent jewel, and wrought up with anxiety, related unto me the story of crow (for Rāma's information). Thereupon bent on returning here, I, with a fixed mind, circumambulated and bowed unto that worshipful dame. And revolving within herself she again replied—'Hanumān, do thou relate this unto Rāghava in such a wise that the heroes Rāma and Lakshmana, along with Sugriva might instantly come here. Or else there remain two

months more of my life. Rāghava shall not see me and I shall quit my life like one having no husband. Hearing those piteous accents I was worked up with ire and at once resolved upon destroying the city of Lankā. Thereupon my body increased like unto a mountain and desirous of entering into conflict I began to lay waste the forest. The whole forest was devastated—the birds and deer strayed away in fear and the Rākshasees, having terrible faces, awaking, beheld all that. And beholding me in the forest, they all, gathering, instantly conveyed the message unto Rāvana. O King, O thou of mighty prowess, this thy forest and castle has been broken down by the vicious-souled monkey not knowing thy strength. O King, he has been impelled by his vicious sense, to do thy mischief. Do thou order for his head so that he might not return. Hearing this the lord of the Rākshasas despatched a chosen band of demons named *Kinkaras.** I despatched with my mace in no time eighty thousand of them no sooner than they entered the forest with darts and maces. And the few, who were saved, proceeded very quickly unto Rāvana and related unto him the destruction of the soldiers by me. Thereupon I thought of destroying the *Chaitya*† palace and destroyed with the pillar all the Rākshasas stationed there. Excited with wrath I destroyed that palace, the best in the whole city of Lankā. Thereupon (Rāvana) despatched *Jambhumâli*, the son of *Prahasta*. With my fierce mace I destroyed that mighty Rākshasa, versed in the art of war, along with his retinue and surrounded by a band of terrible and grim-visaged demons. Hearing this, Rāvana, the lord of Rākshasas sent the highly powerful sons of the ministers followed by a regiment of infantry. But I despatched them to the abode of Death by means of my dart. And hearing of the destruction in battle

* Literally it means *servants*—here it means his own personal attendants who were brave and heroic.

† A place of sacrifice or religious worship.—T.

of the ministers' sons of feeble prowess Rāvana sent five heroic commanders. But I slew all of them along with their hosts. Thereupon the Ten necked demon sent his highly powerful son *Aksha* in the battle followed by a number of Rākshasas. No sooner the princely son of Mandodari, versed in the art of war, rose high up in the welkin than I got hold of his legs and whirling him for hundred times ground him to the dust. And hearing of the discomfiture of Aksha, Rāvana, exercised with ire, sent his second son, the highly powerful Indrajit incapable of being repressed in battle. And discomfitting that best of Rākshasas with his host I attained to an excess of delight. That hero of great prowess and mighty-arms with a number of other proud heroes was despatched by Rāvana in great confidence. And beholding my unbearable prowess and his own soldiers slain, speedily he went away fettering me with his Brahma weapon. Thereat the other Rākshasas bound me up with a rope and carried me to Rāvana. And thereupon I was welcomed by the vicious-souled Rāvana and was asked why I did come to Lankā and slay the Rākshasas. Whereto I replied,—"I have done all this for Sitā. To behold her I have come here, O hero. I am the monkey Hanumān, the own begotten son of Maruta. Do thou know me as Rāma's ambassador and the minister of Sugriva. And on Rāma's embassy have I come here before thee. Do thou hear of my mission—I do relate unto thee, O lord of Rākshasas, the message which the monkey chief hath commanded me to communicate unto thee. O great hero, Sugriva hath asked of thy welfare and hath desired me to communicate unto thee these well meaning words, conducing to the acquirement of piety, wealth and desires. 'While I lived on the mount Rishyamuka covered with huge trees I made friends with Rāghava dreadful in conflict. He hath spoken to me, O king, 'My spouse hath been taken away by a Rākshasa. It behoveth thee to promise me thy help in this.'

And in the presence of fire, Rāma, along with Lakshmana, contracted friendship with me who had been deprived of his kingdom by Vāli. And he hath made me lord over all the monkeys after slaying Vāli in conflict with a single shaft. It therefore behoveth us to assist him by all means. And by virtue of this contract I have despatched Hanumān unto thee as an envoy. Do thou therefore speedily bring back Sitā and return her unto Rāghava before the heroic monkeys discomfit thee. Who knoweth not the prowess of the monkeys who in the days of yore used to visit the celestials invited ?' With these words the king of the monkeys hath despatched me unto thee. And thereupon he eyed me as if burning me with the looks of his angry eyes. And the vicious-souled demon—Rāvana, of terrible deeds, ordered for my destruction, not knowing my prowess. Thereupon Bivishana, the high-souled brother of that lord of the Rākshasas interceded on my behalf in the following strain—'O thou foremost of the Rākshasas, do thou alter thy resolution. The way, thou art following, is beyond the pale of royal policy. The destruction of an envoy is not sanctioned by the royal morality, O Rākshasa. They communicate simply the mandate of their masters. O thou of incomparable prowess, there is no sanction for the destruction of a messenger albeit he perpetrateth a mighty iniquity. Sometimes they have however been disfigured.'' Being thus accosted by Bivishana, Rāvana ordered all the demons, saying "Burn down this monkey's tail.' Hearing his mandate, the Rākshasas, of well-protected armour and terrible prowess, enveloped my tail with the fibres of cotton, silk and jute. And then striking me with their clenched fists they put fire to my tail. Although bound and fettered with many ropes I did not feel the least anguish for I was very much anxious to behold the city during the day. And thereupon fettering me and putting fire to my tail and announcing me in the public streets those heroic Rākshasas got at the city gate. And

thereupon contracting again my huge person and relieving myself of the fetters I stood again in my pristine state. And taking up iron darts I slew all the Rākshasas there. And leaping over with great velocity the city' gate, I, with my burning tail, burnt down the whole city from the palace to its outer gate like unto the fire of dissolution devastating the entire creation. And I was not the least flurried at it. 'Forsooth hath Jānaki been destroyed—for behold I nothing in Lankā which hath not been burnt down—indeed the whole city hath been reduced to ashes. For certain have I burnt down Sitā while burning the city Lankā—and I have thus baffled the great work of Rāma.' While I was reflecting thus, being overwhelmed with grief, I heard the auspicious accents of the *Charanas,* exciting my wonder, 'Jānaki hath not been burnt down.' Hearing those wonderful words I regained my sense. I was then convinced by an auspicious sign that Jānaki was not burnt down, for I was not reduced to ashes albeit my tail was burning. My heart was excited with joy and the wind spread its delicious fragrance. And by virtue of those manifest omens, by my confidence in the prowess of Rāma, and Sitā, and the voice of ascetics, I was greately delighted at heart. And beholding Vaidehi again, I left her. And thereupon ascending the mount Aristha I began to leap, desirous of beholding you. And following the track of the Wind, the son, the Moon, Gāndharbas, and Siddhas I have beheld you all. By virtue of Rāma's grace and your prowess I have satisfied the charge of Sugriva. I have thus related unto you, what I had performed in Lankā, and it now remains with you to fulfill the rest."

SECTION LIX.

HAVING related all, Hanumān, the Wind-god's son began again, saying—"Fruitful is Rāghava's endeavour and Sugriva's energy—for greatly pleased have I been with Sitā's conduct. O heroic monkeys, Sitā hath been keeping the life of a highly chaste damsel. She can maintain the animated creation by virtue of her asceticism and burn it with her ire. Rāvana, the lord of the Rākshasas is also highly advanced in asceticism by virtue whereof he hath not been ruined albeit he hath touched Sitā's person. Even the flame of fire cannot do, although touched by the hands, what Janaka's daughter can bring about by her ire. I have related unto you what had happened. It now behoveth us to behold Vaidehi along with those two sons of a king, after commanding all the monkeys headed by Jambavan and others. I am alone capable of destroying the city of Lankā along with the Rākshasas and their lord—Rāvana. What more can I achieve if I am accompanied by the heroic monkeys like ye, powerful, having control over their own minds, well-armed, able and desirous of winning victory! I shall slay Rāvana in conflict along with his sons, brothers army and retinue. I shall destroy all the Rākshasas and baffle all the weapons of Indrajit conferred on him by Brahmā, Rudra, Wind and Varuna albeit they are invisible in battle. Without your permission my prowess hath been brought to a stand still. Hills and mountains, uprooted and discharged by me continually, can destroy even the celestials, what of those night-rangers? Even if the ocean overfloweth its banks, the Mount Māndara moveth off its place, the enemy's host cannot frighten Jambavan in conflict. And specially the heroic monkey, Vāli's son, is alone capable of destroying the whole host of the Rākshasas. Even the

mount Mandara is weakened by the velocity of the thighs of the high-souled monkey Neela—what of the Rākshasas in conflict? What hero is there amongst the celestials, Asuras, Yakshas, Gandharbas, serpents and birds who can equal Manida or Divida in battle? I do not find any one who can oppose in the battle field the two best monkeys, the sons of Asvi gifted with great velocity. By me alone hath the city Lankā been devastated burnt down and reduced to ashes. And I had announced in the public streets there—"May victory crown the highly powerful Rām and Lakshmana, and may the king Sugriva advance in prosperity being protected by Rāghava. I am the servant of the king of Koçola, the own begotten son of the Wind-God and my name is Hanumān. I have announced thus everywhere. (And I beheld there) in the Asoka forest of the vicious-souled Rāvana, at the foot of a Singshapa tree, the chaste Sitā waiting very poorly. She was encircled by the Rākshasees, worn out with grief and anxiety and was like unto the rays of the Moon shorn of their brilliance being enveloped with clouds. And Vaidehi, having a beautiful waist and devoted unto her husband, did not care for Rāvana proud of his prowess and was accordingly confined by him. And that graceful daughter of the king of Videha was by all means devoted unto her lord and had all her thoughts centered in him like unto Poulomi* devoted unto her lord Purandara. And I saw her in that garden, wearing a single piece of cloth soiled with dirt, surrounded by the Rākshasees and remonstrated with now and then by those ugly demons. Having a single braid of hair, poorly, engaged in thoughts touching her lord, she was lying on the earth shorn of all grace like unto a lotus on the appearance of the winter. She had not the least attachment for Rāvana and was resolved upon putting an end to her existence.

* The wife of Indra the lord of the celestials who was confined by the king Nahusa.—T.

And somehow creating her confidence I addressed that damsel having the eyes of a fawn and related unto her the whole story. And hearing of the friendship between Rāma and Sugriva she attained to an excess of delight. She is well-behaved and devoted unto her lord *par excellence* and blessed is the high-souled and ten-necked demon that she hath not destroyed him (yet). And Rāma shall become an instrument only in bringing about his destruction. She hath really been greatly reduced and worn out by the separation of her lord. Her person hath been shattered like unto learning waning by its prosecution on the first day of a lunar fortnight. Thus liveth there the great Sitā worn out with grief. Do ye now perform what you think proper."

SECTION LX.

HEARING his words, Vāli's son Angada spoke, saying,—"These two monkeys, the sons of Asvi, are very powerful and gifted with great velocity and are specially proud in consequence of the boon conferred on them by the Great Grand-father. Formerly to honor Asvi the Frand-father, of all the worlds, made these two monkeys incapable of being slain by any. And crushing the mighty host of the celestials, these two heroes gifted with great prowess, and maddened with haughtiness in consequence of the boon, drank up nectar. And these two, if worked up with ire, are capable of destroying the whole city of Lankā with her horses, chariots and elephants. What of other monkeys, I, myself, am capable of destroying soon the city along with the Rākshasas and the mighty Rāvana! And there is not the least wonder about it if I am aided by powerful monkey

heroes like you, having control over themselves, well armed, capable and desirous of winning victory. I have heard, that, by Wind-god's son alone Lanka was burnt. Ye are all famed for your manliness, it doth not behove you to speak before Rāma. 'We have seen the worshipful dame but have not been able to bring her.' Ye foremost of monkeys, there is none amongst the celestials or Asuras who can equal you either in leaping or in prowess. And therefore winning Lankā, slaying Rāvana along with his Rākshasa host in conflict and taking Sitā, let us go, delighted and having our ends accomplished. What else is there for us to perform than bringing the daughter of the king Janaka when the Rākshasa crew shall be slain by Hanumān? And we shall place Janaka's daughter between Rāma and Lakshmana. What is the use of putting the other residents of Kishkinda into trouble? It therefore behoveth us alone to go to Lankā and after slaying the best of the Rākshasas, to see Sugriva, Rāma and Lakshmana." Thereupon Jambavāna, the foremost of the monkeys, greatly delighted spoke unto Angada, who was thus resolved, the following pregnant words, —"O great monkey, O thou of best understanding, what thou hast spoken, is, (I think) not proper, for we have been despatched by them to ransack the southern quarter, but we have not been commanded by the king of the monkeys and the highly intelligent Rāma to bring her. And it shall not please him even if we rescue her. And mentioning his own lineage, that best of the kings, Rāghava, promised before all the leading monkeys, that he would himself rescue Sitā. How would he now falsify his own saying? What is the use of undertaking this work for nothing which shall not conduce to his pleasure? And useless shall be the display of your prowess, O ye, foremost of the monkeys. Let us therefore proceed where Rāma, with Lakshmana, and the highly effulgent Sugriva is, and relate unto them our proposed work. What thou hast judged, O prince, is liked

by us. And still you should look to Rāma's resolution and bring about his end.

SECTION LXI.

All the heroic monkeys, headed by Angada and the great monkey Hanumān, approved highly of the words of Jambavan. And these leading monkeys headed by the Wind-god's son proceeded leaping from the summit of the Mount Mahendra. And these highly powerful ones, having huge persons, resembling the Mount Mandara, covered the welkin as if like so many mad elephants. They carried, as it were with their own looks, the highly powerful Hanumān, gifted with great velocity, having control over his own self, and adored by the *Siddhas*. They were resolved upon satisfying Rāma's end and acquiring glory for themselves. Their desires were satisfied and mind elevated in consequence of their beholding Sitā and burning down Lankā. All of them were anxious to communicate this pleasant news, to enter into conflict and were resolved upon bringing about Rāma's wellbeing. And leaping and ascending the sky they got at the *Madhuvana*,* preserved by Sugriva, resembling the celestial garden, covered with many trees, picturesque and incapable of being divastated by any. And the monkey-chief Sugriva's maternal uncle, the heroic and high-souled Dadhimukha always guardeth that picturesque and spacious garden of the lord of monkeys. They were greatly worked up with anxiety. And beholding that large orchard, those yellow-coloured monkeys were greatly delighted and begged honey of the prince. And the prince respectfully

* An orchard teeming with various trees bearing delicious and sweet fruits.—T.

allowed these elderly monkeys headed by Jambavan to drink honey. And being thus commanded by the intelligent prince—Vâli's son, those monkeys ascended the trees infested with bees and feasting on fragrant fruits and roots, were greatly delighted and intoxicated. And thereupon those monkeys, beside themselves with joy for being allowed to drink honey began to dance hither and thither. Some sang, some laughed, some danced, some bowed down, some read, some walked hither and thither, some leaped and some talked at random. Some sprang upon one another, some quarrelled with one another, some leaped from one tree to another, and some jumped down on the earth from the tops of the trees. Some rose up with great velocity from the earth to the tops of the huge trees—some sang, others approached them laughing—some wept and others approached them weeping. Some were stricking with their nails and others struck them in return. And thus the entire monkey host were bewildered with intoxication. There was none amongst them who was not drunk and none who was not excited with pride. Thereupon beholding all the fruits eaten up and the trees divested of leaves and flowers, the monkey Dadhimukha was worked up with ire and attempted to prevent them. And that heroic, elderly monkey, the guard of the garden, was in return remonstrated with by them who were greatly intoxicated. Thereat the highly spirited monkey again made up his mind to protect the garden from their devastations. He used harsh words, undauntedly towards some, struck the weak with his palm, quarrelled with some, and consoled others with soothing words. They were greatly excited with drink, and being prevented forcibly by Dadhimukha, they giving up all fear, began to pull him. And striking him with their nails, biting him with teeth, crushing him with their palms and feet, they, being drunk, almost reduced him to death and devastated the mangoe forest.

SECTION LXII.

THEREUPON Hanumân, the foremost of the monkeys, spoke unto them, saying—"O monkeys, do ye undisturbed drink honey. I shall myself thwart them who will obstruct you." Hearing his words, Angada, the best of the monkeys, delighted, said—'Drink honey, O monkeys, we must follow Hanumân's advice, who hath already been crowned with success. We must follow him even if he leadeth us to an unworthy action, what of this which is most becoming?" Hearing these words from Angada, the leading monkeys attained to an excess of delight and eulogized him again and again. And adoring Angada—their prince, those monkeys proceeded by the way leading to the *Madhuvana* like unto trees carried by a stream. And entering that orchard they forcibly attacked the waiters there. Hanumân saw Maithilee, and others heard of her from him—and those monkeys, renouncing all fear in consequence and obtaining permission, drank honey and feasted on various sweet fruits. And they, given to the drinking of honey, attacking the guards who were approaching by hundreds, gave them a sound beating. Some monkeys,collecting honey with their hands measuring a *Drona,** drank it; others collecting themselves delightedly into a band spoiled it; while other yellow-coloured monkeys drank and sprinkled it. And some, being beside themselves with intoxication, struck others with the remaining quantity, while others waited at the foot of the trees, holding their boughs. And some, being exhausted with drinking, spread leaves and laid themselves thereon—and some being drunk and delighted struck others down in mad fury. And some lost their steps. Some roared and some delightedly set up

* In common use a measure of thirty-two seers or rather more than sixty-four ℔s. quadrupeds.—T.

the music of the birds. Some of the monkeys, inebriete with honey, slept on the earth; some laughed at others impudently and some cried aloud. Some spoke contrary to what they had done—and others put a different construction thereon. And all the waiters of the garden and the servants of Dadhimukha, were repressed by those terrible monkeys with censure and thrown up in the sky by their knee-joints. And terrified, they fled to different directions. And being worked up with anxiety, they approached Dadhimukha and said—'Commanded by Hanumān the monkeys have forcibly devastated the *Madhuvana* and we were thrown high up by them in the sky." Hearing of the destruction of the orchard, Dadhimukha, being greatly enraged, consoled all the monkeys. "Proceed ye before, I shall soon follow you and repress by force all those monkeys, greatly excited with pride and the drinking of the excellent honey." Hearing these words from Dadhimukha those leading and heroic monkeys proceeded with him towards *Madhuvana*. And Dadhimukha proceeded with great velocity in their midst taking up a huge tree in his hand. And all his attendants, taking trees, mountain crags, proceeded, wroth, where those leading monkeys were. And biting their lips in wrath and remonstrating with them again and again, those monkeys began to suppress them by force. And beholding Dadhimukha greatly enraged, all the monkeys, headed by Hanumān, approached him with great vehemence. And as the mighty Dadhimukha of huge arms,was proceeding towards them vehemently with a huge tree, Angada, wroth, caught him by the hand. He was beside himself with intoxication and therefore did not show him the least mercy, albeit he (Dadhimukha) was worshipful unto him. And accordingly with great vehemence he ground him to the dust. His arms and thighs were broken and his countenance was disfigured and that great heroe, the foremost of the monkeys, bathed in a pool of blood, remained senseless for sometime.

And thereupon releasing himself from them by some device that leading monkey, proceeded to a nook, and addressed his attendants, saying—"Let us all proceed there where our lord, the spacious-necked Sugriva liveth with Rāma. I shall relate unto him all the unfair dealings of Angada and forsooth shall that wrathful king punish all these monkeys. The picturesque *Madhuvana* is the most favourite orchard of the high-souled Sugriva. It was enjoyed by his forefathers and is not even approached by the celestials. And meting out punishment unto these monkeys, eager to drink honey and almost half dead, Sugriva shall slay them as well as their friends and relatives. Those vicious-souled ones are worthy of being slain since they have transgressed the royal mandate. And then shall my wrath, arising out of impatience, bear fruits." Having thus spoken unto the guards of the forest the highly powerful Dadhimukha leaped high up in the welkin and went away with them. And in no time he reached where the highly intelligent monkey Sugriva, the offspring of the sun, was. And beholding Rāma, Lakshmana, and Sugriva and the level ground he descended from the sky. And descending from the sky that great and heroic Dadhimukha, lord over all the monkeys engaged in protecting the forest, placing his folded palms on his forehead and with a poorly countenance, laid low his crown at Sugriva's feet.

SECTION LXIII.

AND beholding that monkey place his crown at his feet the monkey-chief, with an anxious mind, accosted him, saying—"Rise up, rise up, why hast thou lain thyself at my

feet? I declare thou hast no fear, speak out the truth, From whose fear hast thou come here? It behoveth thee to suggest the becoming proceedure. Is it all well with my orchard *Madhuvana*? I long to know everything, O monkey." Being thus addressed hopefully by the high-souled Sugriva, Dadhimukha, gifted with an intelligence of a very high order, rose up and spoke—"Neither thyself, nor Vāli, the lord of the monkeys, O king, allowed that orchard to be freely used by the monkeys—but that hath been now laid waste by them. I prevented them along with these attendants, but disregarding me, they drank and feasted there at their pleasure. They were prevented, O lord, in their act of devastation, by these guards, but those monkeys, without caring for me the least, feasted there. Some of them went beyond the pale of good conduct, others ate at their pleasure, and all frowned (at us). And when these attendents, being insulted by them, were greatly wroth, they were driven out of the garden, by those powerful and enraged monkeys. And they were greatly assailed by those many thousand heroic monkeys, worked up with ire and having reddened eyes. Some had their arms broken, some had their knee-joints crushed and some of them were thrown up in the sky. Thyself their lord living, these heroes are beaten, and the entire *Madhuvana* is being freely enjoyed by them." The highly intelligent Lakshmana, the slayer of foes, addressed Sugriva, the foremost of the monkeys, while he was thus being informed, saying,—"O king, why hath this monkey, the guard over the forest, come to thee, and what sorrow hath led him to give vent to these expressions?" Being thus addressed by the high-souled Lakshmana, Sugriva, skilled in the art of speech, replied,—"O worshipful Lakshmana, the heroic monkey Dadhimukha speaks that the war-like monkeys headed by Angada have drunk honey. They would not have engaged in such an unfair proceeding had they been unsuccessful in

their mission. They have surely achieved success while they have thus been bent upon devastating the orchard. For this the warders were struck on their knee-joints for obstructing their revelry and for this they went so far as to disregard the powerful monkey Dadhimukha. I myself appointed this monkey the lord of my orchard. Forsooth hath Hanumān espied the worshipful Sitā and none else. There is none else but Hanumān who is the instrumental of this work, for that best of monkeys hath in him a high intellect, knoweth the art of success, is gifted with courage, strength and prowess and is conversant with Sastras. That work is sure to succeed whose leading spirits are the mighty Jambavāna and Angada, and worker is Hanumān. Forsooth that orchard hath been laid waste by these heroes headed by Angada. And ransacking the southern quarter, those leading monkeys have come back and delightedly entered the *Madhuvana*. And the whole orchard has been explored and enjoyed by those monkeys and the attendants beaten and wounded on their knee-joints. To communicate unto me this intelligence, this monkey of known prowess, and sweet accents, named Dhadimukha, hath come here. O thou of mighty arms, O son of Sumitrā, forsooth they have beheld Sitā, since the monkeys, just on their return, have engaged in drinking honey. O best of men, they are all well-known monkeys and without espying Vaidehi they would not have engaged in the destruction of that orchard conferred on us as a gift by the celestials." Hearing these words from Sugriva, pleasant unto ears, the virtuous-souled Lakshmana along with Rāghava, was greatly pleased. And hearing this from Dadhimukha, Sugriva, greatly gratified, addressed that lord of the forest, again, saying,—"Greatly pleased I am, since, they, being successful, have explored this forest. And the insulting procedure of the successful is also pardonable. Do thou soon go there and protect that orchard, and send here all those monkeys headed by Hanumān. Along with

these two descendants of Raghu, I long to know soon from these monkeys headed by Hanumān, and proud like lions. what they have settled for the regaining of Sitā. And beholding these two princes greatly delighted and their eyes expanded with joy, the king of the monkeys, thought that the accomplishment of the great work was near at hand, and was accordingly greatly delighted."

SECTION LXIV.

BEING thus addressed by Sugriva, the monkey Dadhimukha, delighted, bowed unto him, Raghavā and Lakshmana. And adoring Sugriva and the highly powerful descendants of Raghu, he along with other heroic monkeys, leaped up in the sky. He went away with the same speed with which he came and leaping down on the earth from the sky, entered the orchard. And entering that forest he beheld all the leaders of the monkeys spending the hours delightedly, having passed urine, the outcome of honey. And approaching them, the heroe, with folded hands and delighted, addressed Angada, with the following words—"O gentle one, do thou not take offence, for these monkeys, protecting the garden enraged, unweetingly prevented thee. O thou of great strength, thou art worn out with thy long journey, do thou drink thy own honey, thou art our prince and the master of this garden. It behoveth thee to forgive us for our wrath arising out of ignorance. Like unto thy sire before, thyself and Sugriva are the lords of these monkey hosts, O thou foremost of them, and none else. O innocent prince, I have related all about this unto thy uncle. When I described unto him, the arrival of all these forest rangers, as well as of thine

accompanied by them, and the destruction of this garden by you all, he was not the least offended, rather delighted. And worked up with joy thy uncle Sugriva, the lord of earth and monkeys, said "Send them all here speedily." Hearing those words from Dadhimukha, Angada, the foremost of the monkeys and skilled in speech, addressed them all, saying—"O ye leaders of the monkey hosts, I fear, Râma hath heard all about this. Dadhimukha relates everything joyfully and hence I infer this. And our work finished, O slayer of foes, it doth not behove us to remain here (any longer). You have all drunk honey at your pleasure and there is nothing left and you should now go where the monkey king Sugriva is. O leading monkeys, I shall follow what you will in a band desire me to do. In actions I am surbordinate unto you all. I am not justified to command although I am a prince. You are all of accomplished actions, it is not proper to repress you forcibly." Hearing those sweet words of the prince Angada, the monkeys delightedly replied, saying—"O king, O foremost of monkeys, who else can speak thus being a master? Any one else, we think, is proud of his wealth. Such like words become thee only and none else. Thy humility speaks of thy future greatness. We are all anxious to go there, where Sugriva, the king of the monkeys, is. Verily we speak unto thee, O foremost of monkeys, that without thy permission, none amongst us, is capable of advancing a single step." They addressing him thus, Angada replied—"All right, let us all go." Saying this he leaped up in the sky and was followed by all those monkeys, clouding the welkin as if with stones thrown up by a tool. And placing before them Angada and Hanumân, the monkeys leaping vehemently up in the sky roared like unto clouds driven by the wind. And Angada nearing, Sugriva, the lord of the monkeys, spoke unto the lotus-eyed Râma, stricken with grief, saying—"May good betide thee. Do thou console thyself. The worshipful dame has been found

out ; there is not the least doubt about it. Or else they would not have come as the time is already past. I (further more) infer this from Angada's joy, O thou of auspicious presence. Without being successful in his mission, the large-armed prince, Angada, the foremost of the monkeys, would not have come to me. If the monkeys had engaged in such an unfair proceeding without being successful in their mission, Angada would have looked poorly and his mind would have been over-whelmed with grief and forgetfulness. And without beholding the daughter of the king Janaka they would not have dared to destroy *Madhuvana* obtained and preserved by my forefathers. Do thou console thyself, O Rāma, by whom Kauçalyā hath become the mother of a good son. O thou, rigidly observing any religious vow or obligation, forsooth hath Hanumān beheld the worshipful dame and none else. No other wight is so qualified an instrument in encompassing this end. O thou of excellent intellect, Hanumān knoweth the art of success, is gifted with intellect, perseverance and courage and is versed in *Sastras*. That work cannot fail, which is worked out by Jambavan and Angada and presided over by Hanumān. Be not laden with anxiety, O thou of unmitigated prowess. These monkeys have come here excited with pride and drink. They would not have come with such a grandeur had they been but unsuccessful. From their breaking down the orchard and drinking honey I inferred so. Thereupon he heard in the sky the joyous sounds of the monkeys proud on account of Hanumān's work, proceeding towards Kishkindhā and as if announcing their success. Thereupon hearing the noise of these monkeys, Sugriva, their chief, being greatly delighted, uplifted his tail. And placing Angada and Hanumān before them those monkeys proceeded to behold Rāma. And those heroes headed by Angada, delighted and intoxicated, descended before Rāghava and the lord of the monkeys. And the mighty-armed

Hanumān, lowering his head, related unto Rāghava, Sitā's spiritual and physical well-being. And hearing from Hanumān the sweet words that he had beheld Sitā, Rāma and Lakshmana were greatly delighted. And being confirmed thus by the Wind-god's son, Lakshmana, greatly pleased, respectfully looked towards Sugriva. And Rāghava too, the slayer of foes, worked up with joy, cast respectful looks towards Hanumān.

SECTION LXV.

THEREUPON getting at the Mount *Prasravana* surrounded by a variegated forest, lowering their heads unto the mighty Rāma and Lakshmana, placing before them their prince (Angada) and bowing unto Sugriva, the monkeys began to relate the story of Sitā. And they described unto Rāma, the confinement of Sitā in Rāvana's seraglio,the remonstrances of the she-demons, her unflinching attachment in her lord and the time appointed (by the Rākshasa for her destruction). And hearing of Vaidehi's well-being Rāma said—"O monkeys where liveth the worshipful Sitā ? And how is her attachment unto me ? Do ye relate everything unto me." Hearing those painful words of Rāma, the monkeys desired Hanumān, conversant with the whereabouts of Sitā, to describe every thing unto him. Hearing their words, Hanumān, the Wind-god's son, versed in the art of speech, lowering his head in Sitā's name and towards the southern direction (where she liveth) began to relate how he succeeded in beholding Sitā. And conferring on (Rāma) the heavenly jewel set on a golden leaf and burning with its own effulgence, Hanumān, with folded hands, began—"Anxious to behold Sitā, the daughter

of the king Janaka, I, ploughing over the main extending over a hundred *yoyana,* wended my way and by and by reached Lankā, the capital of the vicious-souled Rāvana. Lankā is situated on the southern bank of the southern occean. And I saw there Sitā, in the inner appartment of Rāvana. Centering all her thoughts in thee, breathes that damsel, O Rāma. I saw her reviled by the she-demons again and again. She is being guarded in that garden by the grim-visaged Rākshasees. And that worshipful dame, O hero, ever used to happiness, is now stricken with grief in thy absence. Confined in Rāvana's inner apartment, well protected by those she-demons, wearing a single braid of hair and poorly, she is engaged only in thoughts touching thee. She in lying on earth, shorn of all grace like unto a lotus on the appearance of the winter. She hath not the least attachment for Rāvana and is resolved upon putting an end to her existence. O Kākutstha, O innocent prince, after enquiring for sometime, I found that worshipful dame devoted unto thee, and narrating the glories of the Ikshwāku race, O foremost of men, I created her confidence by and by, and addressing her I related everything. And hearing of the friendship between thee and Sugriva she was greatly delighted. And she has her respect for thee unshaken and all her actions are for thee. O great man, O thou best of men, I beheld the daughter of Janaka in this plight, engaged in hard austerities and ever devoted unto thee. O thou of great intelligence, O Rāghava, offering me (this jewel) as a token, she wanted me to relate unto thee, the occurrence at the mount *chitrakuta* regarding the crow. And Jānaki addressing me said—'O Wind-god's son, do thou describe everything of what thou hast seen here, unto Rāma. And relating everything before Sugriva, do thou present him with this jewel which has been preserved by me with great care. I have kept with great care this excellent jewel of great effulgence. Do thou remind him of the mark which he made

on my forehead with red arsenic. O innocent monkey, greatly delighted am I on beholding the brilliant jewel which he has sent through thee. Breathe shall I only for a month, beyond that I shall never live, subject as I am to the demons.' Thus was I accosted by Sitā, reduced to a skeleton,observing pious observances,shut up in Rāvana's inner apartment and having eyes like those of a hind. I have described unto thee everything, O Rāghava, do thou make arrangements for bridging over the ocean." And considering those two princes greatly consoled, the Wind-god's son handed over that token unto Rāghava and described everything from the beginning to the end.

SECTION LXVI.

Being thus accosted by Hanumān, Rāma, the son of Daçaratha, placing that jewel on his breast, wept with Lakshmana. And beholding that excellent jewel, Rāghava, stricken with grief, with eyes full of tears, spake unto Sugriva, saying,—"Forsooth my heart melteth on beholding this jewel as milk trickleth down from the udders of a cow on beholding its calf. This jewel was conferred on Sitā by my father-in-law at the time of our wedding, and to enhance its beauty, she wore it on her head. And this jewel, obtained from the bed of the ocean, was conferred on him (Janaka) by the intelligent Sakra, greatly delighted for being adored in a sacrifice. O gentle one, this bringeth back to my mind, the memory of my father, and father-in-law the king of Videha. This excellent jewel appeared beautiful on the crown of my dear one, and methinks, on beholding it, I have as if got back my beloved spouse. Do thou relate

unto me again and again, O gentle one, what Vaidehi hath said, as if sprinkling me with the water of her words like unto one rendered senseless. What greater grief can there be, O Saumitri, that I behold the jewel obtained from the ocean but not Vaidehi? Truly doth Vaidehi live for a long time if she breathes for a month. But O hero, I cannot live for a moment even without that one having dark-blue eyes. Do thou take me there where thou hast beheld my dear spouse. I cannot live for a moment while I have received intelligence about her. How liveth that timid damsel, having a beautiful waist, being terrified, amidst the terrible and grim Rākshasees? Truly her countenance is not appearing beautiful like unto the autumnal moon, enveloped with clouds, although cleared off the darkness. Do thou relate unto me in sooth, O Hanumān, what Sitā hath spoken unto thee. I shall live by these words, as the sick are cured by medicine. O Hanumān, what hath my dear wife, sweet-speeched, and highly beautiful, spoken unto thee, being separated from me? How breathes she going through a series of calamities?"

SECTION LXVII.

BEING thus addressed by the high-souled Rāghava, Hanumān, related unto him all of what Sitā had said,—"O foremost of men, the worshipful Jānaki, related as a token, all the incidents at the Mount *Chitrakuta* from the beginning to the end. Sleeping happily with thee, Jānaki one day awoke before, and in the meantime, a crow wounded her breast with its beaks. O Rāma, thou wert then asleep on Sitā's lap and that crow again afflicted the worshipful dame. And it again wounded her. And being bathed in blood and

suffering terrible pangs, that worshipful dame aroused thee. O slayer of foes, O thou of mighty-arms, seeing her breast wounded, thou, wroth like a serpent, didst speak saying—'O timid damsel, who, with his nails, hath wounded thy breast? Who hath played with an angry serpent having five faces?' And casting thy looks around thou didst behold a crow facing the worshipful dame with sharpened nails besmeared with blood. That crow, the best of the birds, was Sakra's son. And it entered speedily into the earth with the velocity of the wind. Thereupon, thy eyes rolling with ire, thou, O mighty armed hero, O foremost of the intelligent, didst resolve to destroy that crow. And taking a *kuça* off thy seat thou didst set it on Brahma weapon. And it flamed like unto the fire of dessolution before that crow. And thou didst let off that burning *kuça* towards that bird. And thereupon that burning *kuça* followed the crow. And being forsaken even by the celestials, who were terrified, and ransacking the three worlds it did not get a refuge. Thereupon it again came to you, O subduer of foes. And seeking thy shelter it laid itself low on the ground. And O Kākutstha, thou didst save it albeit it was worthy of being slain. And thinking it improper to baffle the aim of the weapon, thou didst, O Rāghava, destroy the right eye of the crow. Thereupon bowing unto thee and the king Daçaratha, that crow, bidding adieu, went to its quarter. O Rāghava, thou art the foremost of those skilled in the use of weapons, powerful and gifted with an excellent character, why dost thou not discharge weapons towards the Rākshasas? The celestials, the Gandharvas, the Asuras, the Marutas—none of them is qualified, O Rāma, to equal thee in conflict." 'If thou, gifted with great prowess, hast any affection for me, do thou speedily, with well-armed shafts, destroy Rāvana in conflict. And obtaining the behests of his brother, why doth not Lakshmana, the subduer of foes and best of men, protect me, O Rāghava? Those two best of men, gifted with the

effulgence of Wind and Fire,and incapable of being repressed even by the celestials, are disregarding me. Forsooth have I perpetrated a mighty iniquity since those two slayers of foes, being capable, do not protect me.' Hearing those sweet and piteous accents of Vaidehi I again spoke unto that worshipful dame, saying—'Forsooth can I swear by thee, O worshipful dame, that Râma is sorely stricken with grief in thy absence. And Lakshmana too relenteth heavily beholding him laden with sorrow. It doth not behove thee to relent any more as I have succeeded in finding thee out. Thou shalt at this very moment behold the end of thy grief. And those two princes, the foremost of men and slayers of foes, actuated with energy on hearing that I have seen thee, shall reduce Lankâ to ashes. And slaying in conflict the terrible Rāvana, with his kith and kin, Râghava, in sooth, O excellent damsel, shall take thee back to his own city. O thou of a blameless person, do thou confer on me such a token, as might be recognized by Rāma and conduce to his pleasure.' Thereat, casting her looks around, she took out an excellent jewel from her cloth, worthy of being set on her braid and conferred it on me, O thou of great strength. And O thou, the most favourite of the Raghu race, taking for thee that gem with my hands and bowing unto her, I addressed myself speedily for departure. And thereupon beholding me ready to depart and increase in bulk and about to leap up in the welkin, Sitā, the daughter of the king Janaka, poorly, bathed in tears, overwhelmed with sorrow and having her voice choked with grief, spake, saying—'Blessed art thou O great monkey, since thou shalt behold the large-armed and the lotus-eyed Râma and the highly famed Lakshmana, my lord's younger brother.' And being thus accosted by Maithili, I said—'Do thou speedily place thyself on my back, O worshipful dame, O thou the daughter of king Janaka, and I shall soon show thee, O great dame, O thou having dark blue eyes, thy lord along with

Sugriva and Lakshmana.' Whereto she replied—'This is not the pious course, O great monkey, O thou the foremost of thy race, that I shall, of my own accord, place myself on thy back. And although before this I was touched by the demon, O hero, it was because I could not help otherwise subject as I was to circumstances. Do thou thyself repair, O foremost of monkeys, where those two princes are.' Addressing me with these words she again said—'O Hanumān, do thou relate my well-being unto Rāma and Lakshmana of leonine prowess, and Sugriva accompanied by his followers. Do thou so describe as the large-armed Rāghava may save me from this ocean of grief. Do thou narrate unto Rāma this my terrible sorrow and the affliction by the she-demons. May good betide thee, on thy way, O foremost of the monkeys.' Thus the worshipful Sitā gave vent to these piteous accents. Hearing these words do thou believe that it is all well with her."

SECTION LXVIII.

"THEREUPON, O foremost of men, out of thy love and adoring me for thy friendship, that worshipful dame—addressed me again, saying—"Do thou thus speak every thing unto Rāma, the son of Daçaratha, so that he might soon take me hence, slaying Rāvana in battle. O heroe, O slayer of foes, if it pleaseth thee, thou mayst relieve thyself of the toil by living in a secret nook and then proceed to-morrow. O monkey, in thy company, I do momentarily forget the weight of my grief, unfortunate as I am. O thou gifted with great prowess, thyself departing, I shall wait for thy return, but doubt I very much whether I shall live till

then. Burnt I shall be with the fear of not beholding thee again, wretched and striken with grief as I am. And so I shall be, hereafter, overwhelmed with a mightier grief. O hero, besides, I entertain a grave doubt about thy assistants, the monkeys and bears. I do not know how shall the host of monkeys and bears and those two princes cross over the mighty main ? O innocent monkey of all the creatures three only are qualified to cross over the ocean,thyself,Garuda and the Wind. O thou foremost of those skilled in speech, what hast thou settled about the accomplishment of this hard work ? True it is that thou art alone qualified to accomplish this work, O thou the slayer of inimical heroes—but such manifestation of thy prowess shall increase thy glory only. But if Rāma, obtaining victory, can take me hence to his own city, it shall redound to his glory. It doth not behove the heroic Rāghava, to take me away by stealth, like unto Rāvana capturing me from the forest under a disguise. Truly it shall be his becoming work, if Kākutstha, the repressor of enemy's host, can take me away, enveloping the city Lankā with his army. Do thou therefore initiate that work as becometh that high-souled hero and may display his prowess."Hearing these sound reasonable and affectionate words I gave her the last reply, saying—'O worshipful dame, Sugriva, the foremost of the monkeys, the lord of monkey and bear hosts and gifted with manliness, hath resolved upon rescuing thee. He hath under his command a number of mighty and courageous monkeys gifted with great prowess and quick-coursing like imagination. Their course is never thwarted—whether going upwards or downwards—or moving tortuously. They are never exhausted in their actions—highly courageous and of measureless prowess. And those great and powerful monkeys, coursing in the air, have again and again circumambulated the earth. Sugriva hath many monkeys—my equal—and greater than I, but none of inferior strength. While I have crossed over the main—what of

these mighty heroes ? The leading heroes are never sent on a mission but only those of inferior merit. No more of bewailing, O worshipful dame. Do thou remove thy grief. And with one leap these leaders of monkey-hosts shall reach Lankā. O great damsel, these two princes, placing themselves on my back shall come to thee like unto the rising Sun and Moon. Thou shalt soon behold before Lankā's gate Rāghava the slayer of foes resembling a lion and Lakshmana with a bow in his hand. And thou shalt soon observe in a band the heroic monkeys, gifted with the strength of lions and tigers, and having nails and teeth for their weapons. And thou shalt soon hear the roaring of the leading monkeys on the summit of mount Malaya, resembling the muttering of the clouds. And thou shalt soon behold Rāghava, the slayer of foes, installed along with thee on the throne of Ayodhya after returning from the forest." And that daughter of the king of Mithilā although heavily laden with sorrow in thy absence was greatly comforted and pleased by my auspicious words boding the fulfilment of her desire.

END OF SUNDARAKANDAM.